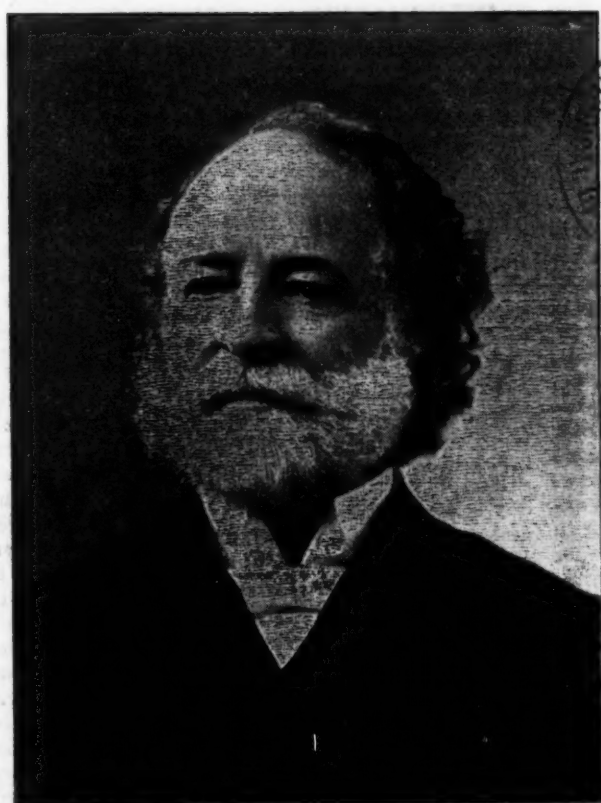


# Zion's Herald

WEDNESDAY, AUGUST 22, 1906



REV. JAMES MUDGE, D. D.

See page 1066

## The Field Secretary's Corner

**J**OURNEYING from Bowdoinham at the conclusion of my canvass there, I found myself, on Friday, July 27, in the home of Rev. S. A. Prince, our pastor at Woolwich, Maine, an appointment also arranged by telephone. Although the service had been unannounced, I yet met a nice little congregation in the evening in that part of the town known as Nequasset, and the following day visited with the pastor in the homes of the people.

Woolwich is an interesting town. Its early settlement was about 1638, when Edward and John Bateman bought of Robin Hood all of the easterly part of what is now called Woolwich. Among the settlers who erected homes here during the middle of the 17th century, was James Phipps, the father of Sir William Phipps, who became colonial governor of Massachusetts Bay in 1692. This settlement was entirely destroyed by Indians about 1675, and resettled about 1725. It was incorporated in 1759, and named for Woolwich, England. So far as I can learn, Methodism is of comparatively recent origin here. There are two Methodist churches—the one in which I preached in the eastern part of the town, and the other in North Woolwich, where is the stronger part of the society. The only records to which I had access give no clue as to which was the first church built. The North Methodist Church was organized in 1832. It included the town of Woolwich, and that part of Dresden known as the Cove, and Swan Island, the latter places being taken from the Pittston Circuit. In the eastern part of the town a small class had been organized some years before, but the members soon were scattered, and the class ceased to exist as such, though the few which remained were connected with the Wiscasset Church. In the north and west parts of Woolwich there were only three members up to the fall of 1831. Mr. James Tibbette, one of the early members, now 91 years of age, remembers when the meetings were held in private houses, and the minister from Georgetown and Arrowsic preached in his father's home. Mr. Tibbette experienced religion as a boy. Relating his experience, he told how, being one day out in the woods building a fence, he came under conviction, and had to go away by himself; and there beneath God's leafy temple he poured out his heart in an earnest plea for forgiveness, and God met him there. When he went home he took his Bible, but it was a new book. The print looked larger and plainer, and it meant more to him than ever before. He has now been a member sixty seven years, serving fifty years of that time as chorister in the church.

In the fall of 1831 Rev. John Young, who had been appointed to Pittston Circuit, came here and held services, the immediate result of which was the conversion of twenty persons and the formation of a class of more than fifty. In 1852 Rev. John Young was appointed to Woolwich Circuit, of which this point formed a part. The first stewards of the church were Benj. Carney, Eben Hatch, Seth Hathorne, Ulrich Reed, and Nathan Webb, Jr. The first trustees were Seth Hathorne, Lemuel Trott, Joseph Maines, Nathan Webb, Jr., and Joseph Thwing. The first class-leader was Lemuel Trott. In 1833 the church building in the north was erected. The date of the one in the east I was unable to ascertain. Among other staunch friends of the HERALD in this church is Mr. George Gilmore, who for forty-two years has had the paper without a break. We were hospitably entertained at dinner in the home

of Mr. Domrell Thwing. Mr. Thwing is an active worker among the young people, being superintendent of the Junior Epworth League, which now has a membership of 40, and has honored him by adopting his name. Mr. Thwing is also a worker in other departments of the church.

Rev. S. A. Prince, our pastor at Woolwich, has an interesting history. Born of a Christian family in Marab, Asia Minor, in the same province as the Apostle Paul, his father is an ordained deacon in the Congregational Church. He received his early education in Aintab College, Turkey. Thence he went to Constantinople, and worked for the American Bible Society for nine years as a proof reader, and just four days previous to the massacre in that city, he left with his family for America. He afterward entered Drew Theological Seminary, and at the end of his course was sent by Presiding Elder Boynton to Dismont as a supply. He is an expert linguist, speaking several languages, and is a good preacher and greatly beloved by his people. He is now on his third year at Woolwich.

F. H. MORGAN.

36 Bromfield St., Boston.

### INTERNATIONAL SUNDAY-SCHOOL ASSOCIATION

**T**HE Sunday-school interests of two continents, and largely of the whole world, were centered in the annual meeting of the executive committee of the International Sunday-school Association, held at Winona Lake, Ind., Aug. 8-13. In it were gathered fifty men prominent in the professional and business life of America and Canada, to discuss questions of importance to millions of Sunday-school teachers and scholars reached by the Association. The meeting represented 69 States, Provinces and Territories in the United States, Canada, Mexico, Cuba, Porto Rico, Central America, and the islands of the sea, and includes more than thirty evangelical denominations, with 155,000 Sunday-schools, 1,500,000 officers and teachers, and more than 14,000,000 members. Mr. William N. Hartshorn, of Boston, chairman of the committee, who without salary devotes almost his entire time and much of his means to the work of the Association, presided at the meeting. In his judgment it was epoch-making in its results, and the most notable in its contributions to a forward movement for Sunday-schools in the history of the International Association.

The growth of the work during the past year has been phenomenal. The doors of Mexico have been open to organized Sunday-school work, and that country now has the service of an international field worker for his entire time. The last National Sunday-school convention of Mexico was attended by 527 accredited delegates from more than two thirds of its Sunday-schools. Missionaries declare that the introduction of organized work into Mexico marks a new era in religious education and evangelism in that country. Letters from leading missionaries were read before the meeting, endorsing the movement and expressing gratitude to the International Committee for the opportune introduction of its work into Mexico.

Within a year the International Sunday-school work has been planted in the West Indies and the island of Trinidad through an eight weeks' cruise in the Antilles by Sunday-school experts. The journey was apostolic. Everywhere the people re-

sponded enthusiastically to the new movement. When the party returned to America they left behind them several organizations and an awakened and interested clergy.

The International Lesson Committee has prepared an optional advance course of lessons, which is now ready for the publishers. The growth of the departmental work reveals an encouraging condition. Dr. W. A. Duncan reports that the Home Department in twelve months has gained 1,378 departments, with 39,000 new members, and now reports a total of 11,891 departments, with a membership of 438,102.

The pilgrimage of 800 Sunday-school workers to the World's Convention at Jerusalem in 1904 awakened in the Sunday-school work a new interest in missions. Its rapid development during the past year crystallized in the creation of a Missionary Department, under the care of a special committee, which will study to bring the Sunday-school to a vigorous and united support of missions. When it is considered that one cent from each Sunday-school scholar each Sunday would aggregate in one year \$7,280,000, the importance of awakened missionary interest is apparent. Literature looking toward gearling the machinery of the organized work to missions will be prepared by the Committee, and every school in the field will be quickened in missionary zeal.

A Temperance department was also created, and placed in charge of a special committee, of which Mr. J. F. Hardin, of Eldora, Iowa, is chairman, with funds to defray the expenses of operation. The definite adjustment of the international machinery to the temperance movement, through which temperance departments will be erected in States, Provinces and Territories, counties and townships, will bring at once potent reinforcements to the cause of temperance, and will send out into the future the next generation of children not only pledged against the saloons and the use of intoxicants, but will give to the country an army of citizens morally sound on questions of clean citizenship.

Five members having pledged in the aggregate \$1,000 to place a general secretary in the West Indies, to give half his time there and the rest to South America and Newfoundland, the committee of which Dr. Frank Woodbury, of Halifax, N. S., is chairman, will immediately look for the man for the place. The report of this committee was one of the most interesting features of the week.

Dr. George W. Bailey, of Philadelphia, Pa., chairman of the World's Executive Committee, said the International Convention will be held in Rome, May 20-23, 1907, and that plans are in progress for a gathering of the forces from all parts of the globe. The World's Committee will inaugurate the work in Japan at an early date, and Mr. Frank L. Brown, of Brooklyn, N. Y., has consented to go to Japan, representing the committee, to organize a national committee and lay the foundations. Mr. Mitto, of Japan, who is here for a few days, assured the committee that Mr. Brown would receive a very cordial welcome in Japan. The Palestine Sunday-school Association, organized in Jerusalem in 1904, at the World's Fourth Convention, asked that a worker be sent to the Levant for some months prior to the Rome Convention, and pledged \$125 toward expenses. This report was responded to by the committee, and the money was raised to send a man in harmony with the need as expressed. Mr. Hartshorn, chairman of the transportation committee, announced that the steamer "Romanic" of the White Star Line would leave New York, April 27, 1907, for the convention, and that several hundred had already indicated their intention to go.



# Zion's Herald

Volume LXXXIV

Boston, Wednesday, August 22, 1906

Number 34

## ZION'S HERALD

CHARLES PARKHURST, Editor  
GEORGE E. WHITAKER, Publisher  
PUBLISHED WEEKLY  
Price, \$2.50 a year, including postage

36 Bromfield St., Boston

All stationed ministers in the Methodist Episcopal Church are authorized agents for their locality.

Entered at the Post-office, Boston, Mass., as second class matter.

### Quality of Immigration Deteriorating

REVISED figures indicate that the immigration to this country during the fiscal year ending June 30 last was 73,574 greater than it was during the fiscal year ending June 30, 1905. The immigration during the year last passed aggregated 1,100,073 against 1,026,499 for the previous year. It is worthy of note that the class of immigrants was not so high as in many previous years, most of them coming from Austria-Hungary, Russia and Italy. Fewer immigrants came from such progressive countries as England, Scotland, France, Germany and Sweden than for a good many years past. During the year just gone 12,433 applicants for admission to the ports of the United States were debarred. Thirteen criminal proceedings were instituted against those alleged to be responsible for the importation of bad characters.

### Illiteracy and the Death-rate

IT is not quite safe to conclude that learning and longevity go together, but it seems to be established that in communities which have a notable percentage of illiterates among their population the death-rate is greater than it is in those whose inhabitants present a high average of education. According to figures presented in a monograph by Frederick L. Hoffman, on the general death-rate of large American cities, which is published by the American Statistical Association, in ten out of the thirty-nine cities whence he derived data for his studies there was a higher death-rate corresponding to their greater proportion of illiterates. These ten cities, with a total population, in 1900-1904, of 21,080,224, had a proportion of illiterates of five per cent. and over, and their general death-rate was 19.5 per 1,000. The twenty-nine other cities, whose total population was 51,490,497, had a proportion of illiterates of under five per cent., and their general death-rate was 16.2 per 1,000. A consideration of the detailed statistics gathered makes the relationship of ignorance to high mortality appear even more striking. In Baltimore, for instance, where the white illiterates are 3.5 of the population and the colored 25.8, the mortality

among the whites in 1904 was 17.7 per 1,000, and that among the colored people 31.8 per 1,000. In New Orleans, where the white illiterates number five per cent. and the colored 36.1, the death rate in 1904 was for the whites 18.9 and for the colored population 30.8 per 1,000. These statistics seem to qualify, if they do not contradict, the prevalent belief that the closer a man is to nature the stronger he is, since the illiterate colored people who live closest to the ground have the higher death-rate.

### Keeping Fish Alive Out of Water

A GERMAN experimenter has succeeded in keeping fish alive out of water, by the use of a large glass case filled with shelves like a book case, where were fat carp, pike, trout and bass, and other watery denizens, all apparently well and happy, moving their gills and fins exactly as if they were in the water, although they had not felt that element for thirty hours. The explanation is that the floor of the case was covered with a thick layer of damp cloth, which kept the air in the receptacle moist, and the gills of the fish in consequence never became dry. The "air" in the box was pure oxygen, being supplied from a cylinder at the side of the case, after bubbling through a jar filled with water. A pipe at one end of the case allowed the excess oxygen to escape, carrying with it the carbonic acid from the lungs of the fish. In short, the oxygen passed through the wet gills of the fish and into their blood in exactly the same way as if they were in water. When put in the water again the fish soon regained their wonted liveliness. While it has been demonstrated that fish can be kept alive in this way, it remains to be shown whether in the somewhat abnormal process their food value in any way deteriorates.

### Fluid Optical Lenses

A HUNGARIAN chemist has succeeded, after experimenting for several years, in producing by the use of glass shells filled with fluid, optical lenses quite as good, it is claimed, as the best massive lenses at present used, and of much greater size. The importance of this invention in the field of astronomy is thought to be considerable. The largest glass lens heretofore manufactured out of massive glass for astronomical purposes has a diameter of about 1.50 metres, and it required several years to make it, while the price was in the neighborhood of \$100,000. Such a lens can be manufactured by the new process, it is said, at a cost of about \$500, in a few weeks. Lenses of small diameter for photographic use, for opera glasses, for reading glasses, etc., can be produced at a corre-

spondingly smaller cost. The lens consists of a fluid substance enclosed between two unusually hard glass surfaces, similar to watch crystals, in which the refractive power and other characteristic properties are so chosen that the glass surfaces not only serve to hold the fluid, but also combine with the fluid to overcome such defects as are scarcely to be avoided in ordinary lenses. The fluid in the lens is hermetically closed, so that no air can enter and exercise a damaging effect. These fluid lenses are already attracting favorable attention in Austria because of their utility and the small price at which they are sold.

### Statistics of the Deaf and Dumb

A SPECIAL report just issued by the Census Department shows that in 1900 about one in every 850 persons in the United States was deaf. Deafness is more common in the northern part of the country than in the southern, and there are more deaf males than females. The total number of deaf persons in the United States is given as 89,287, of whom 37,426 were totally deaf and 51,861 partially so. The figures presented in the report go to show that the schools for the deaf are doing excellent work in teaching articulate speech. It appears that heredity plays an important part in producing congenital deafness and the deafness occurring in adult life, while deafness occurring in early childhood, after birth and under the age of five, is probably to a large extent adventitious.

### Tuberculosis Serums

WHILE no great amount of faith is justified so far by any experiments made with respect to anti-tuberculosis preparations or agents, some interest is felt by scientists in the results of a course of experimentation by Dr. Calmette and M. Guérin, two bacteriologists connected with the Pasteur Institute of Lille, in France, who have been trying to ascertain the feasibility of preventing consumption by inoculation. The experiments were limited to very young animals, but the investigators claim that they have made calves and kids immune — temporarily, at least — against bacilli of bovine tuberculosis, administered with food, and express the hope that in time the same treatment would prove applicable to infants. No tests, however, which would confirm that hope are reported. Dr. Calmette and his associate, knowing that living bacilli would be too powerful and mischievous, boiled for five minutes the germs which formed the basis of their antitoxin, permitting the fluid containing them to stand for four months before being used. Two British doctors have been trying tuberculin on human patients. Tu-

berculin is one of Koch's inventions, and was intended originally as a remedial agent. Having apparently failed to exhibit any value when so employed, it is now used almost exclusively for purposes of diagnosis, and by veterinarians alone. Von Behring has been working for two or three years at the problem of suppressing bovine tuberculosis, and is confident that he has solved it. The secret of a thoroughly successful serum is yet concealed, but it would be foolish to assert that it could never be ascertained by patient and prolonged investigation.

#### Balfour Act Illegal

A DECISION rendered recently by an English court of appeals on the religious education question has introduced a spirit of comedy into that much-discussed and complicated problem. The decision in effect stultifies Mr. Balfour's Education Act, and makes the work already accomplished on the Birrell bill to appear unnecessary and ridiculous. The action of the court is in its technical form very involved, but it declares, in brief, that Mr. Balfour's Act never legalized payment for religious teaching out of the public rates, and that local authorities are not obliged to raise funds for that purpose. The further question as to whether, if they wish, they are empowered to do so, is yet undecided. Their duty at present extends no farther than to maintain efficient secular education. This gives the "passive resisters," a very serious-minded people, the right to laugh if they choose, as their furniture and spoons and forks have been sold for what is now declared to have been an illegal purpose. The political situation is much complicated by this decision, and the ultimate fate of the Birrell bill is involved in more doubt than ever. But if the House of Lords in its judicial capacity reverses the decision of the court of appeals, the churchmen may in the end laugh the loudest.

#### Compulsory Swimming

IT is a remarkable and regrettable fact that in these days of extensive yachting and multiplied aquatic sports, in which swimming is essential to safety, the swimming instinct among multitudes has been atrophied. The risks run by people who cannot swim is appalling. Almost every paper that comes to hand contains accounts of accidents terminating fatally that might have been avoided if the parties had known how to swim. The old swimming pool that was found in the brook that ran back of the school-house had its own peculiar dangers of snags and quicksands, but on the whole it developed a generation of stalwart swimmers to whom fresh or salt water alike afforded an element for buoyant support rather than for engulfing destruction. An investigation has developed the fact that not more than one-fourth of the students in American colleges can swim. Not a season passes that does not add to the death-roll of students who meet their end through inability to swim. Amherst has recently completed its new \$50,000 Pratt Sanatorium, which provides facilities for swimming, and has adopted the admirable innovation that henceforth students

must qualify in swimming as well as in the prescribed studies before entering on their course. In addition to its usefulness in emergencies in the saving of life swimming is one of the most enjoyable and beneficial of all athletic exercises, not only developing the muscles evenly along their whole length, but also increasing the breathing capacity. Once acquired, the art is never lost, and the learning of it is easy, when undertaken with proper guidance and under conditions that eliminate the element of fear. The art of swimming has long been a branch of instruction at West Point and Annapolis, and will soon, it is hoped, become recognized as an essential feature of a liberal education.

#### "John Oliver Hobbes" Dead

MRS. PEARL M. T. CRAIGIE ("John Oliver Hobbes"), the well-known author and dramatist, who died, Aug. 12, in London, was born in Boston thirty-nine years ago. Her grandfather was Rev. Dr. James Richards, of New York. She spent some of her early years in Paris, and then studied at the Royal Academy of Music and University College, London. Her interest in the land of her birth continued throughout her life, and she made several journeys to this country, the last one being in November of the past year, when she lectured on literary subjects. Mrs. Craigie was a prolific writer of novels, her first book appearing in 1891, when she was only twenty-four years old. The best known of her novels, perhaps, are "A School for Saints" and "Robert Orange." In all her work Mrs. Craigie displayed a keen wit and a clear insight into human nature. Her literary style was characterized by a tendency to epigram and satire.

#### Passenger Cars of Steel

REPORTS which have been made on the performance of the new Pennsylvania Railroad coach No. 1651 — the first car to be built anywhere wherein the main object has been to secure the elimination of every particle of combustible material — have been so favorable that the Pennsylvania officials have decided to order about 1,000 unburnable cars to be ready when the New York tunnel is completed, in addition to 500 Pullmans, which must also be of completely non-combustible construction. Car No. 1651 weighs 103,550 pounds against 84,900 for the standard wooden coach, but it is found that the added weight very greatly reduces the vibration and adds to the comfort of the passengers. A considerable part of the added weight is due to the great burden involved in carrying storage batteries and battery boxes with a view to the electric lighting of the cars. The new cars are to be absolutely non-collapsible, the security against telescoping being gained by the use of enormous steel girders, while coupler arrangements of a new type will prevent possibility of breakage and the resultant parting of trains. The Pennsylvania Company has been also making elaborate tests to ascertain the effect of the temperature of the atmosphere on the improved steel car as compared with the old wooden style. The necessity for provid-

ing substantial non-combustible cars for the New York tunnel is hastening the day when all the passenger equipment of the Pennsylvania system will be made of steel and of the most improved pattern.

#### Nationalization of Railways

WHILE theorists are speculating as to the desirability of the Government ownership of railways, a distinct movement toward practical nationalization of railways is observable in different parts of the world. The Government of the Mikado is taking steps to purchase ultimately the entire system of private railways in the kingdom of Japan. Germany, which has for some time endorsed in practice the idea of Government railways — which are not, however, managed with conspicuous success — and has the most extensive system of railways of all European countries, has decided at last upon making an end of the remnant of private railways. The purchase of the Palatinate railways, 450 miles in length, by the kingdom of Bavaria, has been provided for, and there now remains only the railway from Lubec to Buchen, but 75 miles in length, to be acquired. The indifference of the French Government prevents the nationalization of the French lines, which might easily be carried in the Chamber of Deputies. Austria is aiming at the same consummation, while six of the smaller countries of Europe have already established national monopolies of railroad transportation, and Italy is gradually completing the absorption by the Crown of all private lines in the peninsula, although twenty years ago public opinion was so strongly against the State management of railways that even the lines already belonging to the State were leased to private parties. The attitude of President Roosevelt toward the abuses of the rebate system has carried great weight in diminishing the opposition to the State monopoly of railways abroad.

#### Grand Army at Minneapolis

THE Grand Army boys have been mustering again for their annual "tramp, tramp," the scene of their bivouac, camp-fires and march this year being the city of Minneapolis, which rose to the occasion in magnificent fashion, giving a most hearty and generous welcome to the visiting "vets." About one hundred thousand old soldiers, with their friends, gathered for the fortieth annual encampment, which was marked by the usual soul-stirring and tear-bringing scenes. The social events were numerous and brilliant, and the reunions, regimental or otherwise, were full of heartiest enjoyment and also of tender pathos. The old war songs were sung by thousands of manly voices, some still lusty and strong, others cracking with age, but all alike musical in the estimation of those whose ears are sensitive to the higher harmonies of an intense and unselfish patriotic devotion.

The business sessions of the encampment began on Thursday, when R. B. Brown, of Zanesville, Ohio, was chosen commander-in-chief; W. H. Armstrong, of Indianapolis, senior vice commander;



and Archbishop John Ireland, of St. Paul, chaplain-in-chief. The report of Adjutant-General Tweedale showed a total membership of 235,823, representing an increase of 3,368. The losses by death for the year ended Dec. 31, 1905, were 9,205, or 3.90 per cent. of the total membership. In the preceding year the loss by death reached exactly the same percentage. The retiring commander-in-chief, "Corporal" Tanner, in his annual report recommended that a protest be entered against the erection of a monument to Captain Wirz, who was hanged for his cruelties when in charge of Andersonville Prison; reiterated his views expressed in general orders regarding a proper observance of Memorial Day; referred to the touching messages of appreciation he had received from mothers of Southern soldiers buried in Northern soil, in view of the care by the "G. A. R." of the graves of the fallen foes; advised that the Sunday preceding Memorial Day be duly observed as "Memorial Sunday;" and expressed gratification at the general observance of Flag Day, following its official recognition by the 39th Encampment.

The Grand Army parade was an imposing pageant, and was notably well handled. Countless banners flapped in the breeze, and the tramping veterans passed for two miles between buildings gorgeously decorated. The parade was led by former Governor Van Sant, Gen. Fred B. Wood acting as his chief of staff, and Columbia Post of Chicago as the personal escort of Commander-in-Chief Tanner. A pathetic incident of the parade was the death of several veterans who fell out by the way—ending their lives, as they probably would have wished, in the uniform of the country they loved so well. The new commander-in-chief was born in 1845, and has always lived in Ohio. He served in the 14th Army Corps in the Army of the Cumberland until he was mustered out in 1864, after which he reenlisted as a veteran soldier. This choice is somewhat noteworthy from the fact that "Mr." Brown never rose higher than non-commissioned rank, and is now editor of the Zanesville *Courier*. Mrs. Carrie Sparklin, of St. Louis, was elected national president of the Woman's Relief Corps.

#### Earthquake and Fire at Valparaiso

THE city of Valparaiso was almost entirely wrecked and partially burned by eighty-two earthquake shocks experienced last Thursday, which were quickly followed by uncontrollable fires. The loss of life is estimated at over 1,000, and the property loss may run up to \$250,000,000. Proportionately the catastrophe is considered greater than that which befell San Francisco. The whole population of Valparaiso is quartered out of doors, in the parks or in the streets, and food is very scarce. It is feared that a pestilence may break out. Severe shocks were also felt at points south of Valparaiso. Communications generally in Chile have been interrupted, and the railroads have suffered great loss by the destruction of tunnels and bridges. The cities of Vina del Mar, Quilipue,

Limache, Quillota, San Felipe, Los Andes, and Casa Blanca have been totally destroyed, while many smaller villages have also been wiped out. A large loss of life and property has occurred in Santiago de Chile, where the prisoners mutinied and all business was paralyzed. In all Chile 382 shocks are reported to have been experienced. The Government of Chile is making extraordinary exertions to succor the homeless multitudes, but the situation is very serious, and appeals to the sympathy of the world.

#### Pan-American Congress

THE International American Congress at Rio de Janeiro, having sent as a message from the New World to the Old a declaration of the adherence of the American Republics to the principle of arbitration, has turned its attention to a number of lesser but not unimportant questions. Reports were adopted last week affirming that the Bureau Building at Washington is assured, and recommending that the Governments represented at Rio appoint commissions whose business it shall be to furnish information to the Bureau. The Congress approved a resolution favoring the conclusion of a convention embodying the principle that a naturalized citizen who renews his residence in the country of his birth be considered to have renounced his naturalization when the naturalized person resides for over two years in the country of his origin. The "Three Americas" idea in a somewhat modified form has been renewed by the proposition of the Mexican delegates to the effect that the whole Pan-American railway scheme be reorganized by dividing it into three sections, each section to hold a separate railway conference and report to a general congress. The merit of that plan would be that the separate enterprises would bear a definite relation to the central idea.

#### FACTS WORTH NOTING

— Home-coming American travelers all bring tales of the harmful effect in Europe of the recent discussions and disclosures in the business world of America. The foreign press has exaggerated these disclosures in a systematic campaign against American products. A reaction in favor of this country, however, has now set in. The beef trade, which was most injuriously affected, has so far recovered that the exports are now but fifteen per cent. below normal.

— The text of the Anglo-Chinese convention respecting Tibet, which has been issued in London, confirms the statements already made to the effect that the convention did not alter the arrangement concluded by the Anglo-Tibetan treaty. That treaty, which was signed at Peking on April 24, engaged Great Britain not to encroach on Tibetan territory, or to interfere with the Tibetan Government. China, on the other hand, undertakes not to allow any foreign State to interfere with the government or internal administration of Tibet.

— In the year 1855 there were seventy sewing schools in Berlin, where young German girls were trained for the occupation of seamstresses; but since the introduction of the sewing machine, and especially of the steam sewing machine, these schools have almost entirely disappeared.

While a seamstress made on an average fifty stitches a minute the steam sewing machines, which have been remarkably perfected, make between 2,000 and 3,000 stitches a minute, and some as many as 3,500 stitches.

— That the question of speed regulation and other problems relating to automobile control is a pressing one in England may be inferred from the fact that 16,000 motor cars of all grades were made in England during 1905, and were worth about \$20,000,000.

— A despatch from Christiania states that, according to private letters received from Spitzberger, Walter Wellman, the chief of the Arctic expedition, has abandoned the project of ballooning to the North Pole this year, on account of the lateness of the season.

— Emperor Menelik of Abyssinia has signed the Franco-Italian-British convention relative to railways to be constructed in that country, and the convention will be transmitted to the respective parliaments as soon as they meet. The treaty guarantees the integrity of the Abyssinian empire, the principle of the open door, commercial equality for all countries, and the continuation by the French of the construction of the railway connecting Addis Ababa, the capital of Abyssinia, with the coast.

— The 130th anniversary of the battle of Bennington was more generally celebrated, Aug. 16, than it has been for several years. The day was perfect, the mills and factories were all closed, the stores were generally shut, and there was a good attendance at all the events of the day. The Bennington County reunion society held a gathering on the Soldiers' Home grounds, which were decorated with flags, with the emblems of each army corps in the Civil War, and with other patriotic devices, and athletic games entertained the multitude.

— A new type of torpedo boat has been built at Yarrow for the British Admiralty, and is said to have successfully stood its speed-trial test off Cowes before King Edward. The boat is of shallow draught, is propelled by a petrol motor, and is capable of traveling six hundred miles without recharging her tanks. As the weight of the boat is only eight tons, conveyance by railroad is readily practicable. The peculiarly novel feature of this defence boat is that it may be sent overland in case of need to any port.

— Half a dozen of the prominent Liberal leaders in Cuba have been taken into custody on a charge of conspiracy against the Government and plotting to assassinate President Palma. The Cuban Government is now fully aroused to the necessity not only of putting down open outlawry in western Cuba, but also of capturing and confining the alleged leaders of the seditious movement which seriously threatens the overthrow of the Palma administration. The rebellion is gaining in Pinar del Rio, and several fights with rural guards have occurred.

— A monster meeting of 20,000 inhabitants of Philippopolis and surrounding districts, which was also attended by 1,900 delegates from Macedonian associations in all parts of Bulgaria, on Aug. 19, adopted resolutions protesting against Greek outrages and urging the Government and the nation to use all means to secure a strict enforcement of Article 23 of the Treaty of Berlin, to break off diplomatic negotiations with Greece, to meet the Greek outrages with all the reprisals permitted by international law, and to affirm the inadequacy of the Muerzteg program, which provides for the maintenance of the *status quo* in the Balkans.

## FOLLY OF HATRED

IN an address before a club recently, Booker T. Washington said, in passionate earnestness: "No man is great enough, and no force is strong enough, to induce me to hate any man, whatever his race or color. We are strong as we love and help, and we are weak as we hate and hinder." When we read those words we felt that we had learned the secret of Booker Washington's strength and success.

Hatred is the supreme folly. The man who takes a grudge or jealousy to be the guest of his heart for life, takes a viper into his own bosom. It will cause the decay, and final decay, of all that is finest and noblest within him. The last thing which we can afford to do, purely on selfish grounds, is to hate any man. The most selfish man in the world ought to be willing to listen to the appeal never to harbor a prejudice or cherish a grudge. Every man must live with himself; and so long as we are compelled to do this, we want no such companions as hatred or suspicion. The companions which we need are love, peace and good-will toward all men.

When it comes to the highest grounds of appeal, the folly of hatred becomes still more evident. No man ever has been able to do his highest work and perform his greatest service to others by means of hatred. Only love saves and serves in the supreme degree. The best work that any man could otherwise do is utterly undone unless he uses the only means that ever can be successfully employed for its accomplishment; and this means is love.

Men understand love, they follow love, they yield to love. And in this way the greatest forces of influence are set in motion. But hatred repels men, crushes men, deadens men. The man who hates kills; the man who loves saves.

There can be no greater folly than this — to destroy all that is highest and best in a man's life and work. But hatred does this. Therefore hatred is the supreme folly. He that is wise will love his God and his brother, and no force will be strong enough to make him hate any man.

## ON BEING "THERE"

WHEN Paul wrote his tenderly beautiful letter to the Philippians, he closed it with the loving salutation of all the saints, "especially they that are of Caesar's household." It was necessarily more or less a formal greeting. Literally Paul had not received these words from every Christian disciple at Rome or asked permission to send these greetings to Philippi. Undoubtedly the Roman Christians never knew that their salutation had been sent. Paul, however, took for granted what each Roman disciple would gladly have done, and let his eager friends in Philippi feel the mighty cheer and comfort of this fact, that other Christians in Rome were "there," loving and following the Master.

You have spent a night, perhaps, among the echoing rooms of a great, lonely house. Then you know what it means to have some one else under the same roof and to go to sleep feeling the comfort growing out of the fact that somebody else is there. We seldom call

out to each other, and we seldom summon help for our common experiences involving loneliness and conflict; but the happiness of every home depends upon the assured confidence that somebody else is there.

Many a Christian is suffering a fearful loneliness in his spiritual life, fighting his battles, trying to attain his ideals, catching faint glimpses of the Christ, and longing to love and follow Him better — but lonely. More than anything else he needs this, simply to be sure that some other Christian is within hail, just to know that his brother is there.

What joy we find now and then in thinking of homes, sick rooms, farms, offices, and in knowing that this man, this woman, this nurse, this young man, is there! Not long ago a young man carried one morning into the factory the new life and hope of a Christian. It was

a time of trembling and test. At the next machine, however, worked a quiet and devoted Christian man. The issue of the young comrade's battle was determined by that fact. Few words were spoken, but the older man was there. It was enough.

Our souls long for the Christian salutation of the brethren who are on duty, who are within hail, who are "there." Then let us be there! You are in Caesar's household, and the man in Philippi wants to know it. Let him be sure of you. You do not need loudly to declare your faith or chant your hymns; our joyful privilege is simply to let our brethren know that we, too, are loving and following the Master. The emergencies seldom arise; when they do, we must be within hail. The consciousness that we are there all the while is the very genius of Christian fellowship.

## Discoveries in Bible Lands

A HUNDRED years ago scarcely anything had been accomplished in the exploration of Bible lands. Very few of the Assyrian, Babylonian and Egyptian monuments that now crowd the museums had been discovered. Tablets bearing valuable inscriptions in the ancient cuneiform language of Assyria and Babylon lay scattered about in lonely ruins, moldering to dust, and no one in all the world was able to read them. A century in its passage has brought great additions to Bible knowledge. The monuments have proved to be an alphabet from which may be spelled out the providential workings of God in history.

The archaeological pioneer was a young German named Grotefend, who, about the year 1802, studied out a key to the ancient cuneiform language of Assyria, whose conclusions were thirty years later supported by the famous Assyriologist, Sir Henry Rawlinson. In 1845 Layard began to make his fame, who discovered relics of Sennacherib, Ear-Haddon, Shalmaneser II., and Sargon. It was Layard who, in 1847, laid bare the ruins of the palace of Sennacherib at Nineveh. Rassam, Loftus, and others have made important discoveries, chief among them being thousands of inscribed clay tablets from the ruins of the ancient royal libraries of Assyria. Much excitement was caused by the finding of the tablets giving the Assyrian account of the Deluge. Later George Smith discovered tablets containing the Assyrian account of the Creation, of the Fall, and of the national hero Gilgamesh, supposed to be the Nimrod of the Bible. All these stories agree essentially with the Scripture accounts, except where evidently corrupted by the later polytheism of the Assyrians. Hundreds of ruins still await the explorer in Assyria, and the discoveries of the coming century may very likely prove to be far greater than those which have marked the century just closed.

The finds in the ruins of Babylon have been quite as rich. In 1845 Loftus unearthed a portion of the ruins of the ancient city of Erech, which are the most extensive in all Babylon. J. E. Taylor, in 1854, unearthed a part of the ruins of Ur of the Chaldees, the home of Abraham.

De Sarzac, a Frenchman, has brought to light at Tello, in Babylonia, thousands of clay tablets, statues, monuments and objects of art which have thrown floods of light on the history of ancient Babylonia and Chaldea. Rassam unearthed at the ruins of Sippara over 60,000 clay tablets, among which was a Babylonian bilingual account of the creation. In 1884 America, and in 1886 Germany, sent out expeditions, which have done important work, those from America having systematically unearthed the ruins of Nippur, the Bible Calneh, recovering more than 50,000 clay tablets from the famous temple library.

Since the establishment of the British Palestine Exploration Fund in 1865 every acre of land west of the Jordan, and much territory east of the Jordan, has been scientifically surveyed, at great cost, and about three-fourths of the places mentioned in the Bible have been located. The German Palestine Society, formed in 1878, has surveyed the land of Bashan, the home of King Og, the land of Gilead, and other portions of the country east of the Jordan. The American Palestine Exploration Society, of which the late J. Harrison Dwight was the first secretary, has performed some important services, though hindered in its work from lack of funds.

Great discoveries have also been made in Egypt, where the dry climate and embalming customs have been favorable to the preservation of thousands of ancient monuments. The famous Rosetta Stone, discovered in 1799, proved a key to the ancient hieroglyphics and cursive writing of Egypt. In 1840 the pyramids of Gizeh were surveyed, and 130 tombs were discovered at Memphis. The French, represented by such explorers as Mariette, DeMorgan and Loret, have made many remarkable discoveries in Egypt, and early in the eighties other nations began to follow their example with great energy. The famous Tell el Amarna tablets have thrown much light on the Bible, as have many of the ancient works and papyri inscriptions found in the tombs and ruins. The Bible land of Goshen and the cities of Zoan and Pithom have been located. And yet in spite of all that has



been accomplished, the ruins of Egypt still hide many precious secrets.

Owing to the warlike character of the Bedouins, the ruins of Arabia have scarcely been scratched by the explorers, and yet the surface indications have yielded the richest results. It is claimed that the rivers Gihon and Hiddekel, the land of Sheba, Buz, Hazor, Kedar and Nabaloth have all been located. Burton has shown from the inscriptions found there that many in Midian worshiped the God of the Hebrews. The land of Job's friends is likely yet to yield information and treasures that will astonish the world.

Not only in Bible lands, but also in the ruins of ancient Asia Minor, Greece and Rome, many discoveries have been made which confirm the truth of Bible history. Prof. Hilprecht has proved almost conclusively that the authors of the so called Hittite inscriptions were the ancestors of the modern Americans. Professor Sayce has astonished the world by his account of the forgotten empire of the Hittites. Thus, as ancient history unfolds itself, the Bible history, customs, languages, geography, zoology, and even botany, are being essentially vindicated. The story of modern discoveries in Bible lands reads indeed like a romance. America and England both owe a debt of deep gratitude to the bold and patient explorers who have run such great risks in the work of archaeological investigation, and who deserve far greater sympathy and pecuniary support than they now receive.

### The Physiology of Crime

THE explanation of crime is fundamentally moral and not physical, but at the same time there are found, in abnormal specimens of humanity everywhere about us, many physical occasions of wrong-doing which are not a necessity of existence, and which, if permitted to continue, exercise a heavy drag upon the characters of the young. With this caveat (which medical men of a certain shallow materialistic type are prone to ignore and make light of), namely, that the obliquity of men is essentially a moral waywardness and not a physical infirmity, much praise may be honestly and heartily given to a group of philanthropists and of practitioners in Philadelphia who are making a conscientious study of the physical occasions of crime, with a view to their removal, early in the life of the subject, by all proper means. The phrase, "physiology of crime," is not new, but it has been given a new turn and meaning by the efforts that are being made under the direction of Benjamin C. Marsh to cure patients prone to incipient crime. Mr. Marsh was, for the cause of health, once a voluntary tramp, both in American cities and in Whitechapel, London, and he has now gained the co-operation of the Board of Health of Philadelphia in the effort to give every child who comes under the care of the Society to Protect Children from Cruelty (of which Mr. Marsh is secretary) the most rigid kind of physical and mental examination, to be followed by such medical treatment as the case requires. Mr. Marsh is convinced that in the individual cases of depravity, of extreme ignorance, or of poverty, there is almost invariably some physical defect or abnormality, such as partial blindness, throat trouble, deafness, or feeble-mindedness, to explain the irregular action.

The defects which threaten to blast and

blight the careers of the children who may seem to be outwardly so bright are often, it is said, physical ailments which, if taken in time, can be corrected by surgery, medical treatment, or just plain common sense. Not more than 30 per cent. of the children so far examined in Philadelphia have been found to be in normal condition, and of the 30 per cent. the larger number are girls. Many of these abnormalities are slight, but sometimes the curing of a small defect has a far reaching consequence in affecting the conscience and character of a child. Some children who have manifested great mental dullness have been made normally bright by the correction of a simple refractive error in the eyes. Some extraordinary cases of eye trouble have been treated, which, while not in themselves dangerous, have a strong influence for evil in their nervous and mental effect on the patient. The throat, the nose and the ears may all show defects which have a direct influence on the child's mentality, this being especially true when fungoid growths such as adenoids are present, which have an irritating effect on the brain. Other children show defects in the formation of the face—the upper part of the nose being sunken, the eyes being too far apart, the lower lip protruding abnormally, and the forehead bulging out. Of course if the brain is organically and congenitally defective, no operation is possible, but even in such cases, by keeping the subject supplied with physical labor and in a favorable environment, he may be saved from becoming a criminal of a monstrously cruel type; and the money spent preventively in so protecting him from his own evil self would be far less in the long run than that expended in trying him and maintaining him in prison after he has committed some terrible crime.

In his examinations made lately Dr. Alfred Gordon, an expert in nervous diseases, has found 35 cases of feeble minded children, all needing special care, 25 showing fair intelligence, calling for special care in training, three or four of good intelligence, four bright, with abnormal moral tendencies, needing the care of an institution, three idiots, two normal children, and three low grade and two middle grade imbeciles, for whom there is little hope. This sorting out, so to speak, of the flotsam and jetsam of a semi vitiated humanity cannot but do good in the long run, if followed by expert and judicious medical treatment, and associated with the offerings of a gospel teaching; and if it is pursued in this spirit of mingled science and faith, this form of effort may be accounted truly work for the Master, who is Himself the Great Physician, and who when upon earth "went about," in the slums and the alleys, over the dusty highways and through the thorny hedges, "doing good."

### "Voting Asses to be Horses"

THE old saying that the *vox populi* is the *vox Dei* has often been discredited by the course of history. The coincidence between popular opinion and eternal truth is not inevitable. No matter if a million men call a thing so, it is not so simply by virtue of a *plebiscite*. An ancient philosopher, scoffing at certain generals, advised the Athenians to pass a motion that asses were horses. The same thing, in effect, may be attempted in our day. Political conventions, trades unions, sewing circles, and even ministerial associations, sometimes vote very solemnly that asses are horses. But an ass is not a horse, in either Athens or America. It is perfectly possible indeed to change the labels back and forth between a number of objects, and to

think that by such juggling with terms we have monkeyed with values. But back of all nomenclatures of men abide the underlying realities which change not, no matter how they may be called or miscalled. Essential character is not altered by accidental terminology. Much of the bitterness of debate which now attends the discussions of the day might be avoided if the disputants were more careful, at the start, to agree upon the exact meaning of the terms employed. One man says "asses" and thinks "horses," while another visualizes some animal under the form of a really different quadruped. In the unrecognized ambiguity of common terms lurks many a dark foreboding of a coming thunder storm. "Back to the truth!" then, should be the cry of all. From terms to truth—that is the only safe path of procedure in all realms of life, theoretic and practical. It is puerile to pass resolutions, even by vast majorities, that asses are horses; it is only profitable to accept the facts of nature as they are—to orient ourselves with reality, and do the best with it that we can.

### PERSONALS

—Bishop Hamilton will dedicate the new First Church, Decatur, Ill., on Sept. 9. The church and site will cost \$103,000.

—Rev. Henry A. Buttz, D. D., president of Drew Theological Seminary, has been a member of that faculty since the school was organized—thirty-nine years.

—Mrs. Mary C. Rapp, a sister of Bishop Hartzell, who resided in Quincy, Ill., met with a fatal accident by falling from a street-car in that city, July 24, resulting in concussion of the brain.

—Rev. Alvin P. Knell, of Elmhurst, N. Y., called at this office last week. He was formerly a member of the East Maine Conference, and had been visiting old friends in that State.

—Miss Eva Booth, commander of the Salvation Army, is recovering from an illness that has lasted seven weeks. She will go to a resort in the Adirondack Mountains to complete her convalescence.

—Rev. and Mrs. Charles Bayard Mitchell made a recent visit to Mr. John A. Patten in Chattanooga, and Dr. Mitchell occupied the pulpit of First Church in that city in exchange with Dr. Luther Freeman.

—Mr. Frank A. Arter and wife start, Sept. 28, on a tour around the world. They will attend the meetings in India in commemoration of the Jubilee of our missionary work in that country, and visit our missions in India, China, and Japan.

—Northfield Seminary owes its origin to the fact that D. L. Moody once saw two country girls in the back hills braiding hair, and when he asked them why they did not go to school, and they had replied that there were no schools around, he determined to establish a school for just such girls, and the result was the present Northfield Seminary, with its five hundred or more girl students. Among the girls accepted in the school were the two whom he saw braiding hats.

—An editor of one of our best religious papers, as brotherly and courteous as he is alert and able, tries to help us out of a blunder (which is greatly regretted) in the following note: "I let James Brierley stand in my proof once, although I knew the man pretty well and knew that his name was Jonathan, just as well as I had



known your name was Charles. So I can sympathize with you. He didn't write to me about the mistake either." It is well that Mr. Brierley is so distinguished that he cannot be confused with any other man of the same name.

—Gipay Smith sails from England, Sept. 25 for a winter of evangelistic work in this country.

—Bishop Thoburn prophesies the day when our church will be giving ten million dollars a year for missions.

—Dr. R. J. Cooke, book editor, and fraternal delegate to the British and Irish Wesleyan Conferences, has returned to this country.

—It is announced that Rev. Dr. John Pearson, of Cincinnati Conference, expects to re-enter the pastorate at the coming session of his Conference.

—Rev. J. W. Presby, of Highlands, N. J., removes to Upland, Ind., as he has accepted a professorship in Taylor University.

—Miss Mary E. Lunn, so long at the head of our Deaconess work and Hospital, is soon expected to return to Boston. She is somewhat improved in health.

—Rev. and Mrs. Alexander Dight announce the marriage of their daughter, Lizzie Emma, to Mr. Lewis Erwin Whipple, on Wednesday, Aug. 15, at West Springfield, Mass.

—Evangelists Torrey and Alexander are under engagement to conduct meetings next winter successfully in the following cities: Nashville, Omaha, Winnipeg, Buffalo, Pittsburg, and Montreal.

—Miss Josephine S. Fisk, late superintendent of the N. E. Deaconess Home, so tenderly remembered among us for her works' sake, is at present recuperating with friends in West Glover, Vt.

—Mrs. J. R. Flewelling, of Cambridge, has announced the engagement of her daughter, Ethel, to Mr. Z. Carl Staples, son of Rev. Dr. L. W. Staples, of Asbury Temple, Waltham.

—At the residence of her son in Alleston, after a long illness, Mrs. Maria L. Godfrey, wife of the late Rev. A. C. Godfrey, passed away on Tuesday evening, Aug. 14, aged 76 years and 9 months. A fitting memoir will soon appear.

—The *Michigan Christian Advocate* of last week says: "Rev. Dr. W. W. Ramsay preached at Martha Holmes Church during the month of July, and is doing likewise at the Cass Avenue Church this month."

—Dr. Young J. Allen, the distinguished missionary of the Methodist Episcopal Church, South, will sail from San Francisco on the steamship "Korea," for China, Sept. 4. He hopes to reach Shanghai on Oct. 2, the day before the opening of the China Conference.

—Rev. Robert Culley has been nominated to succeed Rev. Charles H. Kelly as book steward of the Wesleyan Church at the Conference of 1907. Mr. Culley has been connexional Sunday-school secretary since 1889, in which office, singularly enough, he succeeded Mr. Kelly.

—Rev. and Mrs. James Reuben Hart announce the marriage of their daughter, Grace Mary (B. U., '04) to Rev. Francis Arthur Lamb (Stanford, '02, B. U. S. T., '04), pastor of the Methodist Episcopal Church of Nevada City, Cal., on Wednesday, Aug. 15, at Granville Ferry, N. S. The ceremony was performed by the father of the bride, assisted by Rev. G. W. Whitman, of the local Methodist church, and Rev. L. L.

Loofbourow, pastor of the Winthrop Church, Charlestown.

—Rev. Andrew Murray, D. D., of Wellington, South Africa, has just retired from the ministry, owing to age and failing health. Dr. Murray's greatest and most permanent work lies in the forty or more volumes which he has published, mainly on deeply devotional lines.

—Dr. Baketel of the Sunday School Union office, New York, will represent that cause at the following Conferences: Nebraska, Iowa, Des Moines, Central Illinois, Northwest Iowa, Illinois, Southern Illinois, Oklahoma, New Mexico English Mission, and the Indian Territory Mission.

—British Wesleyans now boast of quite a number of baronets and knights: Sir Henry Fowler, Sir George H. Chubb, Sir George Smith, Sir Clarence Smith, Sir W. H. Stephenson, Sir D. T. Pile, Sir John McDougall, Sir Alfred Gelder, Sir H. B. Marshall, Sir Frederick Howard, Sir J. S. Randles, and Sir J. Bamford Slack.

—Paul Moulton Carpenter, a member of Dorchester First Church, has entered the government service at the Isthmus of Panama, as a bacteriologist, in the health department of the Canal Zone. He sailed from New York, for his field of labor, Aug. 2, and reached the Canal Zone on the 9th.

—General Booth has given a public denial of a charge made that the founder derives pecuniary benefit from the Salvation Army. He lives on money that he inherited, and pays the Salvation Army rent for the house built for him. General Booth's own words are: "I don't get even the price of shoe-leather."

—Dr. E. H. Richards, of Inhambane, East Central Africa, says that by accident all letters mailed to him in America during March, April, and the first half of May of the current year, have been lost, which will account for his failure to answer. Persons who have written him concerning scholarships are requested to write again.

—On Monday, Aug. 13, at high noon, Dr. Irah E. Chase, of Haverhill, was married to Miss Alice Elizabeth Dow, daughter of Mr. and Mrs. S. Azro Dow, of the same city. The ceremony was performed in the little stone church on Star Island, Isles of Shoals, by Rev. Dr. D. C. Knowles. After an extended wedding trip Dr. and Mrs. Chase will be at home to friends at 59 Park St., Haverhill.

—Rev. J. A. Day, of Kendal Green, writes: "The death of Rev. Daniel Richards led me to look at our Minutes, where I found my father's class came next on the roll, with only two members left—J. W. Lindsay and N. J. Merrill. In a hurried glance over the lists I think the 'Day' family now holds the record of continuous active service in the New England Conference—sixty unbroken years. But for the two years that Rev. C. R. Sherman was on the supernumerary list, he would have been a tie with us. Only 57 names now on the roll that were members when the class of 1873 was admitted!"

—The late Alfred Belt, who gave sums aggregating upwards of two millions sterling for development in South Africa and for British and imperial causes, was bitterly assailed during his life, and was constantly made the butt of coarse ridicule as a "Park Lane Cressus." It now appears that Mr. Belt was far from being a greedy money grabber, for he was full of imagination and of big political ideas. He beheld nations yet to be, and helped them to become. He laid, so far as he could, the foundations of the material prosperity of

those nations. He was a kind of economic Cyrus whom the Lord of hosts used to prepare His way in the wilderness. He was not a perfect man, but he was not an ignoble one, and his career is a rebuke to those who hastily and cruelly misjudge wealthy men. The multi-millionaire is to a certain extent the creature of the imperfect social system of which he is a part. He is charged with tremendous responsibilities. He cannot be excused if he does evil, but he should be praised when he does well, and judged charitably and with discrimination at all times, even when, as in the case of Alfred Belt, he fails to blow his own trumpet and takes refuge from criticism in a dignified silence.

—Many little people—and some of them now not so very little—will be pained to learn of the death, last week, of "Sophie May," the author of the much read "Dotty Dimple" stories, whose real name was Miss Rebecca S. Clarke, who passed away at her home in Norridgewood, Me., on Aug. 16. Miss Clarke wrote, also, the "Little Prudy" stories, almost equally popular with the "Dotty Dimples." She lived in the old family homestead with her sister, Miss Sarah J. Clarke, better known as "Penn Shirley." It is a great art to write for children in the language in which children think, and at the same time to give them more and better things to think of than they had reflected on before.

—We reprint the following from the *Christian Advocate*, not only because of its general interest, but to encourage our ministers to show more sympathy to laboring people: "Rev. Wm. Potts George, pastor of Washington Street Church, Poughkeepsie, N. Y., recently preached a sermon on 'Holidays,' strongly advocating their observance, especially in the interest of clerks. The local newspapers took the matter up, and merchants in several lines were led to close their stores on Friday afternoon. On a recent evening Dr. George, returning to the parsonage, was surprised to find the parlor filled with young men, representing the clothiers, hatters and haberdashers of the city. They had come to express their appreciation of the preacher's efforts in their behalf, and to leave a substantial token of their regard."

—Rev. Eugene M. Antrim, of Trinity Church, Springfield, writes: "I have just received the sad news of the sudden death of Mr. James Boyd, one of the trustees of Trinity Church. He was a prince in Israel, big-hearted, generous to a fault, full of zeal and fire, a liberal giver. He was for twenty-five years a trustee of Drew Theological Seminary, and active for many years in the New York Methodist Episcopal churches, during the time when he was a Christian broker on Wall St. I never knew a better friend of young preachers. He stood this last year on the spot in Los Angeles where the last General Conference was held, with bared head, feeling it was holy ground, for three of his boys, as he said—Burt, Spellmeyer and Robinson—were elected Bishops there. I am deeply grieved, but glory in the hope eternal. He is one in the church triumphant. Will send a suitable memoir later."

—Rev. Jerome Wood, of People's Church, Haverhill, sends the following note in regard to the death of Rev. W. McK. Bray: "We have just returned from Navesink, N. J., where, on Saturday last (Aug. 11), we tenderly laid to rest the body of my wife's father, Rev. William McKendree Bray, for many years a useful and beloved member of the New England Southern Conference. He was truly a man of God. He knew Christ in all His saving and sanctifying grace. His love for the church and for



souls never diminished. We believe that he will have many stars in his crown, for he was instrumental in leading large numbers to accept Christ as their Saviour. He passed his 85th birthday, July 30. His Conference, at its spring session, sent a message of congratulation to him on the completion of fifty years in the ministry. For the past twelve years—or since the death of his faithful wife—he has been in the superannuated relation, and has made his home with his oldest daughter, Mrs. John E. Williams, of Navesink, N. J. His last illness, continuing for months, was full of extreme suffering, but his faith was gloriously triumphant. He leaves four daughters: Carrie, wife of Mr. J. E. Williams, Navesink, N. J.; Hattie, wife of Rev. H. M. Smith, Keansburg, N. J.; Grace, wife of Rev. Jerome Wood, Haverhill, Mass.; Mary, wife of Rev. E. J. Sampson, New Bedford, Mass.; and one son, Horace L. Bray, of Wilmington, Vt. A good preacher, a loving father and a sweet-spirited saint of God, has gone to his reward, but the fragrance of his holy life abides to cheer and comfort all our hearts. A suitable obituary, written by one of his Conference associates, will appear later."

—Rev. J. R. Van Pelt, Ph.D. (Boston University, '93), has been invited to contribute three articles to the forthcoming "Dictionary of Christ and the Gospels," edited by Dr. James Hastings of Great Britain. The themes are: "Example," "Trust," and "Witness." The first is already in type.

—According to Professor James E. Breasted, the Egyptologist of the University of Chicago, the oldest fixed date in history is 4241 B. C., in which year, he says,

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### Physicians and Pessimism

THERE are many reasons why physicians should be Christian men, but one important consideration is that if they are not, they may fall victims to a melancholy impulse to commit suicide. In 1905 physicians, as usual, headed the list among professional men who committed self-murder in America. A doctor is engrossed with the physical frame, its derangements and ailments, deals constantly with the pathology of human life, and is immersed in his own decoctions and remedies. His work may be a merciful one to all but himself. As a lawyer sees flaws in every document, so a doctor sees disease everywhere. No doubt some physicians in consequence, through the culture of a kind of professional pessimism, do harm to their patients by the use of too severe means or the too hasty use of good ones, as others may err by a mistakenly cherished optimism of policy or prescription. The tendency of all this study of disease and familiarity with physical abnormality is constantly to depress the spirits of the practitioner, who must steadily strive to throw off the ensuing melancholy, or it will prove too much for him. Now an atheistic or non-Christian doctor, knowing only nerves and tissues and bones and blood, and having no vision of a future life to clarify his views and cheer his heart, naturally falls a prey to the suicidal mania. Becoming the slave of materialistic notions, he takes his own life for what, as he thinks, it is not worth. But the Christian doctor, who may be just as skillful, self-sacrificing, devoted and tireless as his skeptical brother, knows that though this outward tabernacle of the flesh perish, the inward man is renewed every day after the image of Him who created him, and, knowing that, does what he can for the bodies of men while most of all he

prays and pleads for their souls. If there is any man who at his best most expresses the quintessence of Christianity, and to whom a Christian optimism is indispensable, it is a doctor.

### Epworth League Training Schools

REV. E. M. RANDALL, D. D., general secretary of the Epworth League, backed heartily and earnestly by the Board of Control, is exerting wise and persistent efforts to systematize our young people's organization, and is making steady and marked progress. So many different sorts of disconnected conventions with hit or miss programs, and having variously related sets of officers, have been gathered at various times, that there is no central relationship and unanimity of movement. It is absolutely impossible, under these circumstances, for one office to keep any track of the thousands of chapters, especially with the small budget at the command of the Epworth League.

Nov. 1, 1905, at the call of the Epworth League Board of Control, the member from the Eighth General Conference District, representative presiding elders and district Epworth League presidents from all but two small Conferences in the district, assembled at Kansas City to consider how the work might be simplified and centralized. Dr. Randall had previously discovered a plan in use in Dakota called the "Conference Board of Control." A committee, with Rev. J. S. Ford, presiding elder of Kansas District, as chairman, considered and changed it, and after a vigorous discussion the assembled representatives recommended it to their Annual Conferences. All of the Conferences to which it was presented adopted it. In May the General Epworth League Board of Control met at Rochester, N. Y., and gladly and unitedly approved the plan, ordered the form printed, and instructed each General Conference District representative to push it in his territory.

The Conference Board is composed of the presiding elder, the district Epworth League president, and two others from each district chosen by the district cabinet. Two of the four must be laymen. This group elects a president, secretary, Junior superintendent, and as many vice-presidents as are desired. It is this board's business, not to deal with the individual Leagues, but to spur and aid each district to a complete and active organization; *e. g.*, they may arrange for all the district conventions to be held on successive dates, sending three or four strong speakers to all of them, thus saving both time and expense. As an illustration: Aug. 20 to 24 Bishop Oldham visited four successive district conventions in one Annual Conference, with an afternoon and evening address. In June, Dr. Randall, Miss Robinson (Junior League secretary), and three others, visited nine district conventions in the Kansas and South Kansas Conferences. Distances even in the West are then short. Time and money enter in little, and so there is always a large crowd at such a district convention. Skilled experts give facts and workable plans as well as inspiration, and the local delegates are consequently able to show benefit when they go home. The Conference or the State convention under this plan would seldom be held; in fact, the mere inspirational convention would not be held at all. The Conference rally becomes an important event, and a frequent gathering of the leading workers is possible at Conference time. The presiding elder has his rightful intimate relationship to the organization. In some districts the General Board member

calls all the Conference board presidents together every year or so, and is thus able to get into direct touch with all his territory.

To give the ambitious League worker further training, and to fit the district officers for the best work, a six days' training school is planned for various sections of the country. The first trial was made at the historic Desplaines camp-ground, near Chicago, July 31 to Aug. 5. The result proved the splendid usefulness and immediate need of such a summer training school. The morning hours were spent in attendance upon class lectures, and the afternoon in recreation and study, while different great fields of labor were emphasized by evening addresses from prominent preachers. President Thomas Nicholson, of Dakota Wesleyan University, who has no superior as a Bible teacher, lectured one 45 minute period on the life of Jesus, and another on the study of Ephesians. Prof. Elisselan, who holds the chair of Old Testament exegesis in Garrett Theological Seminary, lectured on the Old Testament. Dr. J. W. Duncan, presiding elder of the Evansville (Ind.) District, and who has great success in inaugurating tithing in many churches, lectured daily on the history and biblical basis of tithing. Rev. B. W. Baker, D. D., the national superintendent of the Anti-Saloon League, who led the successful fight in Ohio against the saloon, fired enthusiasm and fixed facts by the daily recital of experience and truth, and with a master hand marked out the victory way. Rev. Christian F. Reiser, D. D., pastor of Grace Church, Denver, and a member of the Epworth League Board of Control, lectured daily on social and literary plans, giving over 200 distinct methods and showing how the Social department does and must create atmosphere for successful spiritual work. Dr. White, the masterly Chicago presiding elder, taught a personal workers' class each morning. Miss Martindale taught methods for creating interest in the benevolences. Miss Robinson, assisted by other experts, had four hours each day for Junior work. Rev. D. B. Brummitt, assistant editor of the *Epworth Herald*, gave daily lectures on devotional meeting methods. And so the hours were filled up. Many of the lectures furnished outlines. All insisted on full notes. The afternoon found the students digesting them. A social, illustrating some of the lectures, was enjoyed each evening, the last evening closing a happy social with a heart stirring testimony meeting.

The students were, without exception, convinced of the utility of the plan, and were universally satisfied and delighted. The observing presiding elders and distinguished pastors earnestly advocated the perpetuation and extension of the plan. A committee, with Rev. W. E. Shepherd, D. D., pastor of First Church, Englewood, as chairman, prepared strong commendatory resolutions, which were enthusiastically adopted. The faculty also adopted a set of resolutions urging Dr. Randall to continue and enlarge the plan.

The young people are hungry for, and will eagerly respond to, careful and systematic training that promises efficiency in a fruitful field. In this practical day mere badges, parade, and bubbling enthusiasm will not count. They aspire to *do* something; and it shown how and convinced that growth will come and a sane ambition be satisfied, they will gladly enter. Religion has everything to attract them along this line, if rightly presented. The wise, thorough training of the young leaders of our church will help to accomplish this result. With this ideal in view, the usefulness of the Epworth League has just begun.

## Forty Years of Writing

REV. JAMES MUDGE, D. D.

JUST forty years ago last October, having graduated from college and become a teacher in the seminary, or "Collegiate Institute," at Pennington, N. J., I sent my first article to ZION'S HERALD. It was promptly published on the first page, and paid for, which encouragement emboldened me to send another the next month. This, too, was published. Others followed pretty steadily, with no set-back, and so it has come about that for forty consecutive years, without a break, I have been a contributor to this oldest of Methodist papers — a record precisely paralleled by no other, so far as I have been able to ascertain. This circumstance has suggested that it might be well to set down here, with as much brevity as possible, a slight survey of what has been accomplished in the way of writing during these four decades. Perhaps it may be an incentive to some other young man to see what he can do for the good of the world by the use of his pen.

That first article, which now lies before me, was on the subject of "Ministerial Success." It took high ground as to certain prevalent evils connected with the professional spirit and the cherishing of unbecoming ambitions, and showed that true success was very different from that which the world, even the clerical world, so considers. The second article was on "Public Prayer," the third on "Holy Scripture" — pointing out the many places in the ordinary version needing to be altered for better conformity to the original — and the fourth (1866) was a "Centenary Hymn." In the year 1867, to my great gratification, Gilbert Haven, at that time the editor, appropriated, as a prominent editorial, a piece which I sent in entitled, "The Greek! The Greek!" Having just read the entire Greek Testament (while still at Pennington), comparing it all along with the Latin, German and English in Stier and Theile's Tetraglot, I made an earnest plea for more attention to this line of study on the part of ministers generally — which fully harmonized with the editor's theory and practice. It happened, rather curiously, that my first sight of the article in print was in the pages of the *Advance* of Chicago, into which it had been copied from the HERALD, and I saw it in the reading room of the Y. M. C. A. at St. Louis on my way home from a vacation trip further West that summer. In the few years that followed I contributed to the paper other editorials on different aspects of the highest Christian life, embodying substantially the same ideas which, after this length of time, still seem to me to be the only sensible and Scriptural ones. During the ten years in India, which succeeded, I sent across the waters about fifty special articles for the columns of the HERALD, besides many for other publications.

My work in India was mainly editorial. My appointment — that for which I especially went out, at the call of Drs. Thoburn and Parker — was "editor of books and periodicals" in connection with the Lucknow Mission Press; but my chief attention was given to editing the *Lucknow Witness*, the leading English religious weekly of the country. Of

the amount of actual writing involved in this — besides correspondence, selection, solicitation, correction, and general management — some idea may be formed from the statement that between eight and nine hundred long editorials were written, equal to about seven thick 12mo volumes; and of shorter editorials nearly three times this quantity was prepared. Not counting mere news notes, some 9,400 editorials, long and short, were contributed, on a pretty close estimate, to the columns of the paper in the eight or nine years it was under my charge. In the year or more that I stayed in India after leaving the paper I wrote about fifty articles for it, and have sent on some forty more since coming to America. Of the great good that was done by the paper during these years I have many most cheering proofs. I preached weekly to an audience of far more importance and influence than was reached by any missionary with his voice — an audience that included, besides large numbers of



DR. MUDGE FORTY YEARS AGO

missionaries and ministers, very many natives of distinction, preachers and teachers, editors, lawyers and business men of various India races and religions, Christians, Brahmans, Hindus, and Mohammedans, men of education and power, forming a unique assembly whom it was an exceedingly high privilege to address. The *Witness*, while sent out from Lucknow (as it has been since its removal to Calcutta), was a very important agency for furthering the establishment of Christ's kingdom in that great empire.

Besides my work on the paper I prepared three volumes of "Good Stories and Best Poems" (selected from its columns) which had a large sale, wrote a "Handbook of Methodism" and a "History of Methodism" for the Methodist Church of India, and edited for a time the *Monitor* for tract distribution, and also a song book. But I am known most widely in India today as the author, or at least the translator, editor, and adapter to India, of a Sunday-school Catechism, based on Rev. Z. A. Mudge's "Easy Lessons for Infant Scholars," which had an immense sale in this

country, and in its altered form has had a very wide distribution through the East. There are editions in Roman Urdu, Hindustani, Hindi, and Burmese, to my knowledge, and probably it has been given a voice in some of the other many languages in which we are working in Southern Asia.

Since returning to this country, in 1883, my pen has not been altogether idle. Without the slightest detriment to the welfare of the churches which it has been my great privilege and high pleasure to serve, but with positive benefit to them in many ways, I have given a small portion of my time to the press. The HERALD has had the first place, and has printed, counting book and magazine notices, and articles long and short, as nearly as can be estimated, about 5,600 pieces. Other weekly periodicals — including all the principal *Christian Advocates*, *Epworth Herald*, *Christian Witness*, *Christian Standard*, *Youth's Companion*, *Independent*, *Outlook*, *Evangelist*, *Christian Work*, *Christian Intelligencer*, *N. Y. Observer*, *Christian Endeavor World* — have printed not far from 325, many of them as editorials. This would not include some 500 pieces in the *Christian Standard*, one whole page of which I edited for an entire year; nor would it include some hundreds of short pieces and church notes in local journals. The number of contributions to other periodicals — monthlies, bi-monthlies, quarterlies — I find aggregate just about 650. This would include 125, long and short, printed in the *Gospel in All Lands* for four months in 1889, when I had the entire editorial charge during the illness of Dr. E. R. Smith, together with 35 contributed articles to the same magazine in other years; and 118 missionary articles in another periodical with which I now have editorial connection; besides a series of comments on the Sunday school lessons for two years in the *Guide to Holiness*, some forty articles sent to the *Advocate of Holiness* while in India, 73 book reviews, and a great variety of articles either signed or editorial in the *Methodist Review*, *Methodist Quarterly Review*, *Homiletic Review*, *Missionary Review of the World*, *Indian Evangelical Review*, *S. S. Teachers' Journal*, *Woman's Missionary Friend*, *Times of Refreshing*, and *Divine Life*. Something over thirty periodicals in all have originally received these contributions, and very many others have copied them. Taking down a volume one day, in the library of Drew Theological Seminary, where I was pursuing some researches — a bound volume of the organ of the English New Connexion Methodists — I opened it at an article which I recognized, with surprise, as one of my own. It had been printed in the *New York Christian Advocate*, copied into the *London Christian* without credit to anybody, thence into this magazine. The editor of the *Indian Witness*, finding it floating about, and liking it, printed it in his paper at Calcutta without knowing the authorship; and so it got back to about where it started from, for it was originally written as an editorial in the *Lucknow Witness*. It will be seen from this rapid summary that contributions to the periodical press in these forty years foot up, when everything is



reckoned in, to something not far from 17,000 in number. And if the separate issues of the periodicals printing the pieces were to be counted or estimated, the number would be some hundreds of millions.

A distinct sketch would be necessary to say much of anything about the books, and other occasional publications, that have seen the light. If volumes written, volumes edited, volumes to which special chapters have been contributed, volumes on which considerable work has been done, tracts, pamphlets, annuals, and bound volumes of the *Witness*, are all counted, the number foots up to about 75. This would embrace 20 issues of the New England Conference Minutes, on which no little labor has been bestowed, for it was in 1886 that I began to write the journal of daily proceedings at the secretary's desk. It would embrace, also, with some justification, four of the seven volumes of Hurst's "Illustrated History of Methodism," for I gave to them, at his earnest solicitation, and with full compensation, nearly two years of very hard labor. It would embrace twelve volumes of some size — issued in nearly all cases by the Methodist Book Concern or the Missionary Society — whose names are "Faber," "Memorial of Rev. Z. A. Mudge," "Pastor's Missionary Manual," "Growth in Holiness," "Best of Browning," "Honey from Many Hives," "China," "The Life of Love," "The Land of Faith," "The Saintly Calling," "Fénelon the Saint," and "The Sunday-school Missionary Speaker." Some of these devotional books are being translated into the Swedish language, but are not yet, I think, issued from the press in that tongue. The testimonies which I have, not only from all parts of this country but from other countries, as to the good done by these volumes, are among my most highly valued treasures.

It is more than fifty years since my first apprentice efforts at composition, forty since my full-fledged appearance in the public press, and nearly thirty since the issuing of the first regular volume. It is forty-two years since I began to preach in the local ranks. The good Bishops, in their fatherly counsels to the young men at the Conferences, often exhort them to be men of one work, not to turn aside to anything, even to literature, not to dabble in ink or aspire to authorship. Doubtless they are right, as a rule. At least, we must think so out of respect to their general wisdom. But there are manifest exceptions, as they would probably acknowledge. And this minister, no longer young, as he looks back on forty years of writing, and looks forward to a good many more of indulgence in the same pleasure, in no way regrets that the Lord led him in this path, and that he has been able to combine these two forms of usefulness, to the detriment of neither, but the advantage of both, and the very great enlargement of the total of good accomplished. Happy he who can preach the Gospel! Happy, also, he who can write it! Happiest of all, in my judgment, he who can do both! As to where the balance of benefit lies, to the man within and the world without, as between these two forms of working, I have an opinion, but must take some other time to express it.

Jamaica Plain, Mass.

## THE PERVERTED PLAN

WALTER LEROY FOGG.

The God of the grass and flitting things,  
The firefly's fashioneer,  
With sunset stamps the oriole's wings,  
And from the stony spur  
Sends shadows down to cool the trail  
Where His explorers file;  
God never sowed Grief in the shale —  
He meant that man should smile;  
But firefly's flash and oriole's song  
And soothing shadow stir  
Are quite forgot: man planted Wrong —  
Now he is harvester.

The God of the gorge and good green  
grange  
Spreads forth His fatt'ning hinds  
Over the lush, wide world to range —  
Puts tonic in His winds.  
God never purposed Penury —  
He meant that man should thrive;  
But man, impatient for his fee,  
Has forged his own fast gyve;  
He looks aloft thro' tears of shame  
To where God's lamps are lit —  
The serpent Sin he sought to tame,  
Instead of crushing it.

The God of all things, There and Here —  
Unseen or manifest —  
Gives man a lark voice for his cheer,  
Rill-rhythm for his nest;  
Remorse by God was ne'er create,  
Nor did He plan out Pain.  
Man, not content awhile to wait,  
And come into his gain,  
Sped after Folly's flutt'ring hair —  
Nor marked the flying track;  
Now, up thro' gray and ghostly air,  
He gropes in blindness back.

Boston, Mass.

## A GLIMPSE OF SOME OF ITALY'S HILL TOWNS

REV. DILLON BRONSON, D. D.

EUROPE seems more blessed than ever with American tourists this summer. One hears the English tongue everywhere, and has frequent occasion to feel proud of the droves of intelligent, neatly-dressed women from the land of Uncle Sam. Thousands of energetic schoolma'ams have learned that they can "do Europe" in three months on three hundred dollars or less, and the thought of a few hours' seasickness does not appall them, for they feel like the boy who, when whipped for playing truant at school, said: "What is five minutes' licking to five hours' fun?"

Many American tourists wisely sail to Naples and see a few score of Italy's great galleries and churches before they rest amid the works of God in Switzerland, the playground of the world. Italians are a noisy crowd, and almost never sleep. The sun is trying, and the beggars and heartless cab-drivers in south Italy beggar description, and make it quite impossible for one not unduly sanctified to maintain a devotional frame of mind. But the summer temperature in the shade is far more agreeable than in Boston, and the houses are built with thick brick walls and ceilings so high that it takes at least two looks to attain unto them. Some overdo sight-seeing, which is always hard work, and break down in Florence or Venice; but if one uses common sense and but little wine (see 1 Tim. 5: 23), and rests in a cool, dark room from one to five P. M.,

there is no risk in summering.

The usual route, of course, is Naples, Rome, Florence, Milan, Como, etc., but we determined to see the smaller hill towns this time; and so, landing at Genoa, we took carriage from the docks and drove all the afternoon along the Italian Riviera, which is less spoiled by fashion than its French rival, and affords glorious views of a rugged coast. After a peep at Pisa, in whose wonderful cathedral we met Boston friends, we pushed on and reached

Siena,

the ancient rival of Florence, just in time for the Palio festival, which comes twice a year. Siena has 25,000 people, lies 1,000 feet above the sea, and maintained a noted university before Columbus was born. She has given eight popes and thirty-eight cardinals to the church, and she cherishes many paintings by the immortal Sodoma, which are worth a long journey to see. Howells says of the Mangia tower (335 feet high) that it makes all other towers seem vulgar and earth-rooted. The town has excellent water brought from a distance of sixteen miles by a service in use six hundred years. Her splendid cathedral, built about seven hundred years ago, stands on the site of a temple of Minerva, and contains an arm of John the Baptist. We wonder how many arms the good saint had; probably twice as many arms as heads — *arma virumque cano*.

Quite as interesting as the cathedral in Siena is the home of St. Catherine, the blessed woman who more than five hundred years ago received — or thought she received — the *stigmata*, the marks of the cruel nails in hands and feet, and in a vision was betrothed to the infant Saviour, an event celebrated in many a fine painting in the Old World. 'Twas she who persuaded the Pope to return to Rome after the seventy years' residence in Avignon, and many miracles (?) are ascribed to her. However, some of the HERALD readers may be more interested in an account of a horse-race than in further information about St. Kate, though I am not sure that attendance at horse-races is not forbidden in innocuous ¶248 of the Discipline. Such prohibition, if it exists, must refer to America, however, where we do not know how to take our pleasures moderately.

The Palio

at Siena is the only great mediæval festival preserved in Europe. The costumes of the 300 men who form the procession are gorgeous beyond description, and the banners which give the name to the show and represent the different wards of Siena are splendid indeed and most skillfully manipulated. After the great procession has passed slowly around the square, in the centre of which are packed 5,000 people, with as many more seated on "bleachers" and in windows at 20 cents to \$2 each, all the bright uniforms, the banner-throwers and bands were grouped on benches opposite our position, making a display such as we have imagined may be seen in theatres on a smaller scale. And finally, at 7 P. M., in the cool shade, came the horse-race, which the horses seemed to enjoy as much as the people. Each ward had its own beast, which had

been led to the altar in the local church and blessed by priests who offered special prayers for victory. We felt a bit proud, of course, that one little horse with green trappings, which we in company with eighty other Americans had seen blessed in the little church back of the hotel, bore off the laurels. We wished later, however, that some other ward had won, for pandemonium reigned all night about us, and cries of rejoicing and beating of drums drove all sleep far from us until dawn. We saw no drunkenness or strife, and everybody was so hilariously and innocently happy that we concluded perhaps the "Blessed Virgin" was "a wee bit lifted" by this demonstration in her honor. What she thinks of a horse in church, with special prayers for success to his little legs, is another matter.

Our next stop was at

Orvieto,

almost down to Rome. From the station on the plain a cable road takes passengers to the top of the immense rock on which stands a very picturesque town of 8,200 population and a glorious old cathedral. The façade of this venerable

pile is covered with statues and mosaic pictures, and is described in the guide-book as "the largest and most gorgeous polychrome monument in existence." In one of the chapels are five frescoes by Fra Angelico and Signorelli — the best work of the fifteenth century. In another chapel is preserved the bloodstained altar-cloth which commemorates the miracle of Bolsena, in honor of which the cathedral was built. In 1263, so runs the tradition, a priest of Bolsena doubted the doctrine of transubstantiation, and to convince him a miracle was wrought. Real blood appeared upon the consecrated wafer and dripped on to the altar. What a pity that we doubting heretics cannot have some such proof of an unreasonable and carnal belief. No, indeed. How much greater joy and comfort do we find in remembering the words of the Lord Jesus, how He said: "It is the spirit that quickeneth. The flesh profiteth nothing." "The words I speak unto you are spirit and are life."

Here we imagine the editor crying: "Hold! Enough!" So will defer the account of our visit to Assisi and Perugia until next week.

August 1, 1906.

estimated as from 7,000 to 12,000, were at the meeting during a part or the whole. Two mammoth tents seating upwards of 3,000 each, are packed simultaneously at least three times daily, as well as two commodious halls and all the churches. One morning I went to a Bible reading held at the largest tent, reaching there twenty-five minutes before the hour, only to find it already full with some hundreds standing, and the approaches black with people. At least 3,500 were seated there that morning, and a full thousand stood with me for an hour and a half. Slipping away before the close, I went over to the other tent a few blocks away, only to find a similar condition.

The mighty spiritual energy incident to these thousands "with one accord in one place," cannot adequately be expressed. The very atmosphere is vital with spiritual life. No attempt at bookkeeping disfigures the place; but many, very many, at each service are converted or enter into the larger life of faith. Yet everything is in the most perfect order and quietness. There is an entire absence of all "manifestations." No "tests" are put and no "appeals" made. Following each address, a quiet moment of prayer, during which all are asked to appropriate the truth, then the dismissal. After meetings are frequently held, where selected persons instruct the spiritually serious in the way of faith. During the entire series I did not see an unbecoming act or hear an extravagant word. There was positively nothing to offend the most fastidious, and at the same time a spiritual

## Keswick Ideals and Influences

REV. FAYETTE L. THOMPSON, D. D.

THE closing of the thirty-second Keswick Convention, on July 28, terminated what was perhaps the most remarkable in a series of great religious gatherings. For many years the intelligently devout have known of the growing influence of Keswick; but it is to be gravely doubted if the magnitude and far-reaching effect of that movement is generally appreciated. While interdenominational in management, with representatives of substantially all evangelical bodies upon its committee, it is nevertheless largely directed by churchmen of the Establishment. A full half of the thousand or more ministers present are from that communion, though probably a less proportion of the laity. However, unity is the keynote, not in word merely, but in spirit. In great red letters over all its platforms and at the main entrances of the two great tents is the motto: "All one in Christ Jesus." In a pre-eminent sense this expresses the spirit of the gathering.

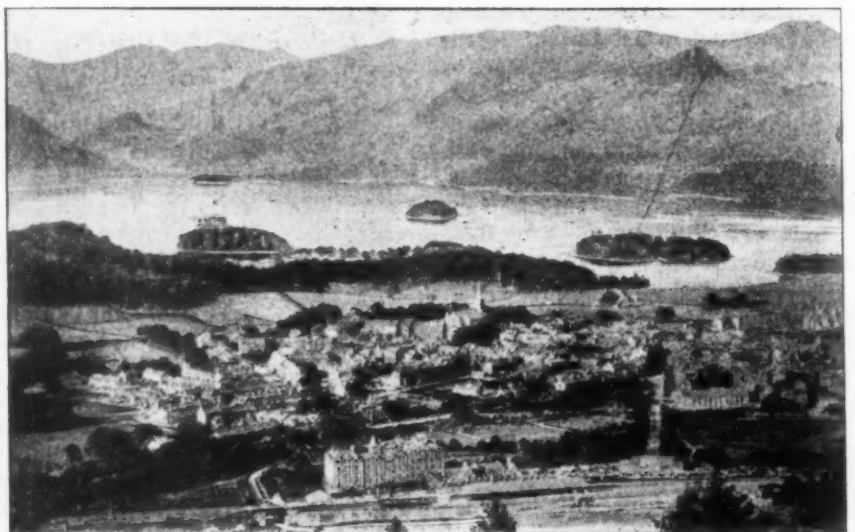
The official program affirms that the object of the meeting is the

"Promotion of Practical Holiness."

A number of most valuable suggestions are made in that program, among which the following are characteristic:

1. Come waiting on the Lord, desiring and expecting blessing.
2. Be ready to learn whatever God may teach you by His Word.
3. Heartily renounce all known evil and even doubtful things "not of faith."
4. Eat moderately, dress simply, retire to rest early.
5. Before leaving your room each morning call to mind: (a) That all your sins were borne by Christ upon the cross (1 Peter 2: 24). (b) That in Him you, having died to sin by His death, and risen to a new life by His resurrection, are now called to

walk in newness of life (Rom. 6: 4). (c) That full power is granted you for this through the constant surrender of yourself



KESWICK AND DERWENTWATER

to Him (Ps. 116: 16). (d) That the peace of God will thus become yours, hour by hour, throughout the day (Ps. 119: 145). (e) That if this peace be broken in your soul, it can only be restored by confession (1 John 1: 9).

6. It will be well to have such words as the following often in mind:

"Lord, I am Thine, entirely Thine,  
Purchased and saved by blood Divine.  
With full consent Thine I would be,  
And own Thy sovereign right to me."

Spiritually intelligent people will instantly appreciate that no great company of disciples can unite in such purposes as these without most marked spiritual results.

Keswick is not a particularly accessible place, the gem of the lake country though it may be, yet a great crowd, variously

probing of life that might well send the most devout to his knees.

The personnel of the gathering was most suggestive. Laymen are notably prominent, both in the work of the committees and as chairmen and leaders of meetings; indeed, it was often most difficult to tell if certain leaders were laymen or clergymen. A very large number of those present were hard-headed, solid-looking business men. Multitudes of students of both sexes from many colleges, with the collegiate enthusiasm and earnestness, were in evidence. Ministers, Salvationists and missionaries are very numerous. An examination of the register shows that England, Scotland, Ireland, Wales and France furnish the bulk of the attendants, though Australia, South Africa and Switzerland are well



represented. There are but few from the States. Any sort of an examination serves to impress one that the quality is of high order, that they "bulk large," that it is a picked company who have come at a sacrifice for a purpose, and that they will count tremendously when they go away.

The preachers — or teachers rather, for there is no preaching in our American sense; it is all "teaching," "exposition" — best known to Americans are Prebendary Webb-Peploe, Dr. F. B. Meyer, Dr. J. Elder Cumming, and Dr. Campbell Morgan. Others less known on the western shores of the Atlantic, but quite as influential at Keswick, are: Dr. Evan Hopkins, editor of the *Life of Faith*, the Keswick organ, Rev. J. Stewart Holden, and Dr. H. Gratton-Guinness — or "Harry" Guinness, as he is familiarly called. Evan Roberts, the great Welsh evangelist, was present much of the time, though he had no notable part in the gathering.

What is the

#### Distinctive Keswick Teaching?

It is perhaps impossible to fully and fairly represent it in a few sentences. Were one inclined to record exception that must be taken, there is opportunity. The mechanical, mathematical, hard-and-fast theories usually expressed cannot stand the tests sure to come; but these are so comparatively infrequent and withal so graciously permeated by a profound devotion, that one can afford to regard them as excrescences that will fall away of themselves in the process of the more abundant life. The theology is Calvinistic — a modified Calvinism, to be sure, but Calvinism, nevertheless.

The second coming is latent everywhere. Substitution is the one ideal of the atonement. All gospel blessings are of grace, and the treasure is in earthen vessels. Hence all "eradication" theories — "the death of the old man," etc. — must be regarded as perilous errors. With great brotherliness and gentleness, yet with relentless vigor, the "eradication" theory of holiness is shown to be unscriptural. The necessity of an "experience," and the duty, blessing and joy of "assurance," are set forth with old-fashioned Methodist energy and positiveness. Striking phrases, with a tendency to alliteration, are quite frequent, among which, "not brilliancy but brokenness, not power but penitence, is our need at Keswick;" "Seeing is not being;" "Meditation is attention with intention." While Keswick surely stands for all that is conservative in biblical criticism, yet one of the most influential among its teachers let fall an incidental remark which was evidently well received, and which may well have attention by some American Methodists: "Far more afraid am I of that petty biblical criticism that lowers the meaning of any passage in God's Word to accommodate a low plane of life, than of any other." After careful study of Keswick I would say it peculiarly stands for: 1. The honor of the Word. 2. The authority of God. 3. The seriousness of sin. 4. The fullness of deliverance. 5. The supremacy of the cross. 6. The Deity of Jesus Christ. 7. The exaltation of the Holy Spirit.

8. The oneness of discipleship. 9. Personal devotion to the work of Christ.

Following every prayer a wave of subdued and worshipful "amens" goes over the great audience in true old-time Methodist fashion. Taking it all in all, the devout among all the churches may well bow with these multitudes at Keswick and with mingled amens pray for the coming oneness of the kingdom.

*Oriental Scholars' Room,  
British Museum.*

## DOINGS IN DIXIE METHODISM

"SCRUTATOR."

A MAN would not be a discernor of the signs of the times if he did not see in Southern Methodism the spirit of American independence and Wesleyan progressiveness. The after claps of the General Conference held in May are clearly audible in divers portions of the Southland. The electrical discharges represent several storm-centres. Notable among them we mention the General Conference action relative to the restatement of Methodist faith; the *ipse dixit* of some members of the episcopal college, considerable evidence of which was brought to light at Birmingham; and the censurable action of the Board of Bishops in appointing three members on the Commission for Restatement, who were intense opposers of the entire movement, while the whole Commission only numbers five. To an onlooker of sympathetic tendency the issues seem to find their line of separation between the educational leaders of Southern Methodism and their enthusiastic followers and an influential number of Southern Methodists who are affrighted at every mention of Biblical criticism, and of Methodism being a democracy rather than an autocracy.

#### The Gage of Battle

This has been thrown by the university men of our sister church. And when we say university men, we mean not the schoolmen only, but every man of the Southern Church who sees in Vanderbilt University a great and good institution, who sees in the splendid correlated Randolph-Macon System of Colleges in Virginia a distinct honor to American Methodism, and who looks upon Boston, Drew, and Garrett Schools of Theology as potent factors in the upbuilding of the kingdom of God throughout the world. No retreat will be sounded by these wise and evangelical leaders of Southern Methodism. Like the Spartan of old they will come back with their shield, or upon it, but never without it.

#### Commission on Restatement

Offensive warfare is already potent relative to the personnel of the commission appointed by the Episcopal Board. Bishop A. W. Wilson was made chairman of the commission; Drs. Collins Denny, R. H. Mahon, W. F. Tillett and O. E. Brown complete the body. It will be remembered that the vote, by orders, for restatement was a majority vote by both clerical and lay members. The total majority was 44. Such a decided expression of purpose by the General Conference should have commanded the hearty assent of the Board of Bishops. But the Bishops did not propose to surrender, even though overwhelmingly defeated. The appointment of the above commission was a blow below the belt, a refusal to abide by the issue of a fairly fought battle. A word of explanation will justify this criticism:

Dr. Tillett, dean of the Vanderbilt School of Theology, was the author of the resolution for restatement. Dr. Brown, professor of church history, was one of Dr. Tillett's most efficient coadjutors. Dr. Collins Denny was an unyielding antagonist to the resolution. Dr. Mahon was so relentless in his opposition to it that he made himself notorious by descending in his speech on the General Conference floor to an offensive personality. Bishop Wilson was the Demosthenes of the ultra-conservatives, whose fiery philippic almost defeated the resolution on the day of its introduction. Hence the brethren of the General Conference and their friends throughout the Southern Church who were defeated on the floor of the Conference are patting themselves on the back since the appointment of the above commission, and saying: "The Bishops have blocked the game."

And may be they have. With three members of the commission inimical to the movement, and two for it, the outlook is not as roseate as the eastern sky when Aurora makes her debut. As small boys protest in wrestling against the shrewd competitor who gets the underhold and insists on keeping it so, the brethren of the Southern Church who voted "aye" at Birmingham are protesting in no uncertain speech against the underhold action of the Bishops. And we are certainly with them in their protest. Dr. James Cannon, Jr., editor of the *Baltimore and Richmond Advocate*, declares that the majority vote of the General Conference is largely defeated by this episcopal action, and that a sense of propriety should lead Drs. Denny and Mahon to resign at once. Dr. James Burrow, editor of the *Midland Methodist*, Nashville, Tenn., says: "It is not a revolutionary precedent, what is it?" Dr. Anderson, editor of the *Western Christian Advocate*, Little Rock, Ark., insists that it is a well established rule of parliamentary bodies that a committee appointed subsequent to an action shall be with the view of carrying out the majority action of the body. The *Central Methodist*, Louisville, Ky., voices the same sentiment as the above editors.

#### A New Southern Stylus-Wielder

The Book Committee of the Southern Church was authorized to make large provision for the editorial reinforcement of the connectional organ, the *Christian Advocate* published at Nashville. A selection has just been made which we think means much for the connectional organ of Dixie Methodism. Rev. John M. Moore, Ph. D., pastor of First Church, Dallas, Texas, has been chosen for the post of managing editor of the *Advocate*. Among the many duties of the new editor will be the examination of contributions. We venture the opinion that Dr. Moore will do this work well. He is a graduate student of Yale, and has had exceptional literary advantages. It does not require a discriminating critic of the James Russell Lowell type to see that an interior mind is the final arbiter in some of the many church papers as regards contributed matter. This scribe has an acquaintance with a few church periodicals whose editorial page is capital, but whose contributions are execrable. But with profound gratitude we are delighted to see a finer judgment continuously declaring itself against this feature of church publication. Men there are in large numbers whose pen is that of a ready writer throughout American Methodism, whose productions could be easily obtained if they only had the assurance that an educated mind would determine their acceptance or rejection. The work of mind should pass through mind, not mud. The Southern

Church takes recognition of this in the selection of Dr. Moore for the connectional *Advocate*. The facile pen of Dr. Winton will continue to fashion the editorial paragraphs of the *Advocate*. We congratulate Dr. Winton on the acquisition of so capable a collaborer, and we felicitate our Southern brethren on this distinct re-enforcement of their connectional organ.

#### Dr. Torrey in Atlanta

The marked success of Dr. Torrey in the great world centres was not intermitted in his recent visit to Atlanta, the Chicago of the South, as the Georgians are pleased to call their chief city. From the evangelistic effort 1,100 conversions resulted. The entire city was profoundly moved, according to the statement of representative dailies. The dogmatism of Dr. Torrey's preaching provoked some little stricture. It is a matter worthy of prolonged observation that the men of all Protestant churches who represent the most progressive interpretation of Scripture are much more willing to lend their co-operation to an evangelistic effort which is dogmatic in its theology than are the pseudo-champions of orthodoxy to lend a helping hand to an evangelistic effort which is modern in its theology. In the cities of Philadelphia, Toronto and Atlanta are some of the most vigorous modern thinkers in the American pulpit. They gave, according to report, an unfeigned co-operation to Dr. Torrey's ministry. And this is as it should be. What the man is himself is of infinitely greater worth than the details of his creed. As to the fundamentals of our faith, every man who loves the Lord Jesus in sincerity is at one with his brother believer.

#### The South and Immigration

Momentous days shall soon dawn upon the entire South. The Southern States Immigration Commission recently met in a Georgia city and took aggressive action as to procuring for Southern industries a large share of the immigrants who are coming to our shores. The animus of this movement the commission succinctly states: "The negro in his present mental and moral development in the South cannot and will not do the work which must be done." He works, so these captains of industry say, a day or two in the week, and with enough money in his pocket to last him for several days, he puts a surcease to his labors. This disposition cannot run cotton mills, iron foundries, steel plants, mine coal, or market the fruits, vegetables, corn and cotton. Hence the Southern man of affairs turns his attention to the immigrant. The negro, however, educated by such schools as our Claflin University, and by Booker Washington at Tuskegee, Alabama, is making himself of permanent value to the Southern people, so I was recently told by men of wide influence in the South. And what does this movement portend for Southern Methodism? A vigorous and prescient writer in the *Westeyan Advocate* looks with enthusiasm upon the opportunity that will come to Methodism to mold a new civilization when the Slav, the Dane, the Swede, the Italian, is a citizen of Tennessee, of South Carolina, Alabama, Virginia, and other States of the South. Great schools, open churches, church publications of commanding influence, an educated ministry of an evangelistic quality, cannot do otherwise than transform foreign populations into the present type of Christian citizenship. And our Southern Methodist brethren are awaiting with open arms the coming of the motley peoples of the European world to their ambrosial parallels.

#### One Methodism

In the *South Atlantic Quarterly*, edited by Dr. Edwin Mims, of Trinity College, Durham, N. C., a vigorous plea was made last month by Rev. Dr. John C. Kilgo, president of Trinity College and a leading candidate for the episcopacy for nine ballots at the recent General Conference, for the union of American Methodism. This cosmopolitan viewpoint of Dr. Kilgo will be contagious in the South. He is a leader of vast influence. With such men in the vanguard for union, we may expect great things in the near future. Educationally I can see great benefits accruing to Southern education in the union of the two Methodisms. The prime need of the South is education under Christian auspices. The North has the financial ability to give large help to Southern schools. It does not require the vision of an Isaiah, Joel or Ezekiel to see that the reinforcement of the schools and colleges of Southern Methodism will mean the complete ascendancy of Methodism throughout the South. Schools of magnificent endowment and equipment should be in Georgia, South Carolina, Alabama, Texas, Louisiana, and other States of the South similar to Ohio Wesleyan University, Northwestern, Wesleyan, Syracuse and Boston Universities. As matters now are, there are only three well-endowed institutions in the Southern Church — Vanderbilt University, Trinity College, N. C., and the Randolph Macon System of Colleges in Virginia. The other colleges of our sister church are making a pathetic struggle with insufficient endowment and equipment.

#### An Initiative

The election by the recent General Conference of Rev. Dr. John R. Nelson to the office of secretary of Home Missions marked an initiatory movement that we may well consider in these latitudes. It is an overwhelming fact that we are not reaching the vast multitudes in our cities as they should and can be. Mere preaching on Sunday, pastoral and deaconess visitation, will not solve the problem. In some fashion the church must be an open door for the transient populations of our great cities. The homelike atmosphere should prevail; the gymnasium, the reading-room, the music room, the entertainment hall, free baths, industrial classes, night schools and every other feature that will arrest the downward step of men, women and children, should be inaugurated in our metropolitan churches. The mining and lumber camps have legitimate claims on us, and many other forms of work easily suggest themselves. This means work for a Home Missionary secretary.

#### A Higher (?) Critic

One of the notable lights of the Southern Methodist pulpit at this writing is Rev. Dr. H. S. Bradley, pastor St. John's Church, St. Louis. Dr. Bradley is meeting with marked success in his St. Louis pastorate. He is, perhaps, the most outspoken man of the Southern pulpit relative to modern Biblical criticism. He is open to all possible light, and does not hesitate to declare that the story of the Garden of Eden is parabolic rather than historic. I merely cite this as indicative of his open mind. It should provoke no comment, but such mental attitudes are regarded by some belated critics as destructive of the Word of God. Dr. Bradley from every report is a preacher of magnetic qualities. His church was recently completed at a cost of \$200,000, but his congregations are so large that the membership is seriously considering the enlargement of the church auditorium.

#### A Fatuous Expectation

Rev. Dr. Blair, of the *North Carolina Advocate*, is not favorably disposed to the restatement of our faith in modern speech. He quotes and gives his assent to this deliverance of an English writer in the *Methodist Times*: "It will be time enough to give a formulated expression of Methodist doctrine when the scientific mind of the world ceases its relentless inquiry and comes to a standstill. In the meantime Methodism cannot afford to add to the fomentation which now exists in the theological and scientific minds of Europe and America." This is certainly a piece of unconscious humor. Is there a man living who would welcome the coming of the day when all scientific inquiry should cease, and when intellectual fomentation should no longer exist? Such a period would mark the end of all progress and envelop the earth in an Egyptian darkness. It is passing strange that a thinking man does not see the fatuity of such utterances. When men cease to inquire concerning God's phenomenal and ontological realities, the work of saving the world from its sin and suffering will be purely gratuitous. Such a period would be the era of automatism, not freedom. No one of us should be eager for the inauguration of such a reign. Under such conditions Chaos and Old Night would certainly be in the ascendancy.

#### Nota Bene!

This salient fact should be well pondered: Bishop E. R. Hendrix was the sole member of the Episcopal Board who stood for a restatement of Methodist faith at the time of the General Conference action. Upon the taking of the vote Drs. John J. Tigert, James Atkins and Seth Ward voted "aye." As your readers know, they are the three newly-elected Bishops of the Southern Church. Drs. Collins Denny and J. C. Kilgo, their closest rivals, voted "no." Comment is needless.

#### RELIC OF THE INDIA MUTINY

MRS. J. T. GRACEY.

RECENTLY, in looking over some old papers, I found something that is of special interest just now in connection with the India Jubilee celebration. It came into my possession soon after reaching India in 1861, or more than forty-six years ago. It is an envelope containing several pieces of burned or charred paper in three languages, English, Hindi and Urdu. On the envelope is written: "Burned paper from the ruins of the Methodist Mission property at Bareilly, India, during the Mutiny of 1857."

There are some few things decipherable, showing that these fragments came from Dr. Butler's library. He says, in the "Land of the Veda," referring to the destruction of property by the mutineers: "They destroyed our little place of worship, and burned my house with its contents. All my manuscripts, my library of about a thousand volumes, the collection of my life, so complete in its Methodistic, theological and missionary departments — everything gone."

I find, among these papers, an outline of a picture of one Morgan and evidently a sketch of his life, a missionary to Jamaica; also two or three verses of a hymn, one of which I can make out as follows:

"When pure in heart and holy here,  
Thy face I then shall see,  
With reverence blessed and holy fear,  
My soul shall rise to Thee."

Surely it seems the romance or poetry of missions that, on the very spot where



stood this Christian home and mission property, where the rebels and followers of a false faith set fire to the buildings and supposed the ashes would be carried to the four winds and nothing be left, in December next the church will celebrate the fiftieth anniversary of planting Methodism in India, and from all over that great country will come representatives from nine Annual Conferences to take part in this celebration, at the fountain where the stream started which has spread all over the country.

But there are other facts as suggestive: During the past year a National Missionary Society has been organized in India, which is one of the most significant movements of the times, and of great possibilities to the native church. The Society is to be conducted by India leaders, supported by India funds, and manned by India's own representatives. Its mission is to enter unoccupied fields, and to lay upon India Christians the responsibility for the evangelization of their own people. Here again we see something of the poetry of missions. This organization was effected in the city of Serampore, in the very library where William Carey toiled and prayed for India's evangelization, and where he completed his translation of the Bible. But more, the discussions over the organization and the adoption of the constitution were made in the old pagoda where Henry Martyn labored and prayed nearly one hundred years ago. It took William Wilberforce in an all night session of the House of Commons to carry a clause in the charter of 1813 which made it lawful for a British missionary to set foot in British India. Between then and now, verily what wonders have been wrought!

Rochester, N. Y.

## LETTER FROM AFRICA

HELEN E. SPRINGER.

THIS is an out-of-the-way place where we are spending the few necessary hours during the heat of the day, on our way down the river to Tete.

We left Old Umtali, April 10, and went by train sixty miles to Rusapi. There we met Mr. Coffin, who had left with our caravan the preceding Thursday and took it around to that point.

From Rusapi we trekked on over land. Our caravan consisted of ten natives and two donkeys. I regret to say that, so far, I have not been able to do a reasonable amount of walking in a day to warrant leaving the donkey behind. And as we have had to make from eighteen to twenty-nine miles most days, the donkey has had the most of it to do. But the next trip we make, I hope to be able to leave the donkey at home—for certain reasons—and make a better record than heretofore.

We have now made about 425 miles, and there are about 60 more between us and Tete. From Tete we expect to go down to Senna and then inland toward Macequece, and in another month reach Old Umtali again.

The one thought that has been pre-eminent has been the blessed one that God is leading us constantly. Just as surely as any man ever heard the call of God to go forth, we heard it several months ago. Kipling's Explorer heard there was something lost behind the ranges, and was impelled to go till he found it. To us the Voice has said: "Souls are lost behind the ranges, go and find them—over there." And we have found them by the hundreds and the thousands scattered all along the way in the little kraals or villages—lost sheep who do not even know that they are

lost. Blind are they, too, but they do not know that they are blind, for they have never had any one come to them before to tell them of the true things to be seen. Nor will the once telling make them believe.

Oh, it would make your heart ache to come here and see these poor, lost, shepherdless sheep! Christ came that they might have Light and Life, and have it more abundantly. Yet, nineteen centuries have rolled by, and they still sit in the Valley of the Shadow of Death fearing the devils and drowning their fears in strong, intoxicating drinks.

At one kraal they told us the chief was sick and on the veldt. All that night we heard the beating of the drums which told a story with which we were only too familiar. There a mile or two away in a small hut lay the sick man—dying, perhaps. Around him were gathered all the chief men and women, who were making this fearful racket, enough to kill any sick person in itself, and drinking beer to keep up their courage. We were strangers to them, and so were not invited to go over, and we did not dare to go lest his death be laid to us. Such is the "picturesqueness" of heathenism, and such the death of the heathen. Who, on seeing it as it really is, can refrain from saying with a heathen of old: "Let me die the death of the righteous and let my last end be like his."

Oh, that the church of Christ would arise and put on all her beautiful garments and fill the magnificent place in the world which the Master desires her to fill! Oh, that she would go forth shedding ten times the light that she now sheds! The world needs the Light, and the church alone has it in its power to manifest it. God could, no doubt, and has often had to, work through angels, but it is His design to work through men. It is not that He needs us to help Him do the work, but that we need the work to help us. Bishop Taylor used to say: "The heathen can be saved if you don't carry the Gospel to them, but you can't be saved if you don't."

It is true, according to the 19th Psalm and other Scriptures, that the heathen can be saved without the Gospel. But, as a matter of fact, not one in a million is. And it is also a plain matter of fact that the Master says: "If ye love Me, keep My commandments." That is His test of professed devotion. His commandment is to "Go into all the world and preach the Gospel to every creature." "No amount of sophistry can get around this plain, simple position taken by the Master. It is His standard, not mine. It is the standard He has set for His church. Woe be to the church if it lowers the standard, or tries to dodge the issue!

Beloved, let us "come up to the help of the Lord, to the help of the Lord against the mighty."

Kaboa, on the Zambesia, May 5.

## The Sabbath in China

SIR CHENTUNG LIANG CHENG, the Ambassador of China to the United States, visited the Northfield Conference, Aug. 10. His host, Mr. Henry D. Fearing, stated to the representative of the *Watchman* that on the ninth Sir Chentung received a despatch from Peking announcing the promulgation of an edict requiring the observance of the Sabbath throughout the Chinese empire. It is also decreed that in all countries where the Lord's Day is observed the representatives of the empire shall close their offices for business on that day. Those who are at all acquainted with the condition of affairs in China will at once recognize that this edict is one of the

most important steps in recent times in the progress of the empire and in Christian missionary work in that country. It sets the stamp of Government approval on Christianity as the religion of the leading nations of the earth, and gives Christian missionaries a standing before the Chinese people which they have never enjoyed before. The hearts of all interested in the prevalence of the kingdom of Christ in the earth should exult in this step, which presents the Christian Lord's Day for observance to one fourth of the people of the earth. In connection with the similar decree promulgated several months ago in Japan, and with the strict laws for Sabbath observance adopted in Canada and France, this decree marks a step in Sabbath observance unequalled in history.—*Watchman*.

## Tribute to Rev. John Peterson

REV. JESSE E. HEALD, D. D., rector of Trinity Church, Tariffville, Conn., writes:

"A private letter informs me that Rev. John Peterson has lately been taken to his rest. And I wonder if one outside the communion in which he lived and died might be allowed the use of your columns to offer a tribute to the memory of one whom to know was to love? More than fifty years ago it was my privilege for a time to room with him at Wesleyan Academy, Wilbraham. Even at that early day I think all who knew him were impressed with his simple, unaffected piety. Well do I remember one occasion when he came from the grotto—then a favorite resort with some of us—where he had been in communion with his Lord. His being seemed filled almost to overflowing with a sense of the Divine presence and love. In all the years that have passed since, I remember nothing exactly like it.

"Of his long career as a Methodist preacher, and of the measure of success which attended his labors, I am not competent to speak; but, judging from the promise of his youth, I cannot doubt that his ministry from its beginning to its close was marked by faithfulness.

"After a separation of forty-seven years, we met at Cushman, Mass., on Jan. 2, 1905, on the 60th anniversary of the dedication of the Methodist Episcopal Church, at which I was to speak. He came in after the exercises began, and found me in the pulpit, but then and there he gave me an old-fashioned Methodist greeting which warmed my heart through and through. Subsequently he wrote me, stating his age, but telling me he was still engaged in the work which he loved. And now that he is gone, shall we who survive him mourn? Nay; rather let us rejoice that his toils are ended, and he has gone up to the rest of the promised land.

"Of all the intimate Methodist friends of my youth one alone remains—Rev. William Turkington, a man of rare and gentle spirit, spared as much for our sakes as his own, possibly more, to illustrate, before our eyes, in his extreme old age, 'the beauty of holiness.'"

—When Bishop Thoburn, of the Methodist Episcopal Church, went to India thirty eight years ago, a European gentleman pointed out to him a brick pillar, and said, "You might as well try to make a Christian out of that pillar as out of one of these people." Today there are in India nearly 3,000,000 native Christians, and among them are doctors, lawyers, judges, editors, teachers and business men.

## THE FAMILY DEPARTMENT

### Parted Comrades

LUTHERA WHITNEY.

He was large and old, she was young and small,  
But the cord of love could span  
The space between the heart of the child,  
And that of the life-worn man.

With uncertain steps, for a little time,  
They traveled side by side;  
Then the old man's hand unclasped, and  
his soul  
Went out with the ebbing tide.

They smoothed his hair o'er his furrowed brow,  
And folded his hands on his breast;  
Then lifted the baby that she might see  
How peaceful and sweet was his rest.

With a smile of joy to the death-still face  
Her rosy arms she flung,  
And, "Jimmy, come, Jimmy!" the well-known call.  
Through the silent chamber rung.

And sometimes still, when the shadows fall

And the child is tired of play,  
We hear her little plaintive call;  
"Come, Jimmy, come back today!"  
And she does not know, nor in truth do I,  
That the old man cannot hear her cry.

### In the Valley of the Shadow

RHODES CAMPBELL.

FELICIA dwelt on the mountain-tops of happiness and prosperity. Only the crumpled rose leaves of life, as it were, caused a ripple on the smooth surface of her smiling existence. She resolutely shut eyes and ears to ugly facts in the world's make-up which she wished to ignore. She meant to be happy. She would be happy; so what was the use of dwelling on the misfortunes of others? So when her husband's failure in business came, it was a shock which threatened to wreck her. She was compelled to face it. There was no alternative. She shut her lips and tried to put the ugly thing out of mind; but she could not put it out of her life, for it was a reality.

The usual things followed: the beautiful home was exchanged for a smaller and plainer one in a quiet locality; the children were removed from the expensive private, and sent to the public, schools; the servants were reduced from three to a second-rate maid-of-all-work.

It was hard; but to Felicia it meant the end of all things. She grew pale and thin and irritable, though her health was good. Then came her husband's severe illness. Felicia had hardly thought of Fred; it seemed so much harder and more dreadful for her. It was the first serious sickness in her family. When he recovered Felicia decided that the world held some ray of light after all. She cheered him; she resurrected some of her old-time gayety; she made simple little treats for the children. She noticed that the boy was growing far more self-reliant, the girl less self-conscious. She wondered if this comparative poverty were teaching them strength. Then she looked about her, and saw for the first time. The pretty little neighbor was happy on twelve hundred a year; the girl book-keeper had a face bright and courageous; the woman next door looked discontented and unhappy. It dawned upon Felicia that perhaps the kingdom of

God was within you. She had heard such a statement, but she had not observed it, or felt it before. She had many pangs, and some struggles. The way was up-hill, but then when she reached the top she could run down.

But she did not realize the truth at all until one day Fred said, suddenly:

"Felicia, do you know how you are growing? I would hardly know you."

"Growing old," said Felicia, but she smiled.

"Growing brave and strong," said her husband; and then, with the aversion to sentiment common to the masculine mind, he added: "And this coffee is the best ever, and I know who made it."

\* \* \*

Genevieve always declared that one sorrow she couldn't bear — and that was, bereavement. She would not mind loss of money, very much; she could bear illness with a degree of patience; but to let go of her loved ones was too sharp a grief to be borne.

It came — as it does to most people. Her daughter, just nearing womanhood, was snatched suddenly from her. Genevieve sank under it completely. Her life and reason were threatened. And then, in the quiet of her sickroom, the message came. It has come to many, but they would not hear. Genevieve listened. It did not bring forgetfulness; it did not take away the heartache; but she found God. In the valley of the shadow, looking only into the darkness and gloom, the light pierced and struck home. Not all at once, not without stumbling and failure; but as she cried, "Light! light! more light!" it came, and her heart was comforted. The pain helped her with other mothers in their sadness. The memory of that lovely girlish life softened her heart towards other girls neither so lovely nor so sheltered. She never came to honestly rejoice over her loss, but she could find compensation and a love she had but

dimly comprehended, in the years before.

\* \* \*

The mother of five children may bask in the sunshine of President Roosevelt's smile, but she may not hope to escape the hours and days of fret and anxiety. For one thing, the American mother, as a rule, is not of robust health, neither is she a disciple of Christian Science. So it follows that, in spite of earnest endeavor and a deep love for her offspring, there are times when her tired spirit and aching back call for quiet and freedom from care.

In these days of tenantless kitchens and competent cooks and housemaids demanding wages which only the rich can supply, the mother of several children is confronted with problems which to the ablest mathematician might prove absolutely unsolvable. With a slim purse, a husband absorbed in earning the wherewithal for bread and butter, the mother must force that wherewithal to supply clothes, shoes and stockings, and the many demands daily to be met by modern households. With a capital of worn nerves and lack of physical strength, she must supply patience, control, and cheerfulness. If she fails — and she is human — she lashes her already tender conscience anew, and wonders why she cannot be a better mother and a more competent housewife.

When the children are down with measles, or worse, the shadows multiply. The days when the evil spirit of old seems to enter into Ben's heart, or Mary has one of the tantrums which were fondly supposed to belong to a remote past, the mother's vision is clouded. Her head is bursting, but she blames her lack of religion for her depression. She is in the valley, and generally must rise from it with no help but from within; but sometimes — oh, sometimes — a very human sun appears on the horizon. A husband's or friend's voice penetrates the clouds, and the children are whirled off to another place for hours, or the mother herself is taken to a quiet room in a home near by, or, if able, to some rare treat or outing, and lifted to the heights by the milk of human kindness, the tonic of sympathy and the strong arm. And when she comes back, a new woman for the change, the children are a fresh delight, the work lighter, the blessings so prominent that they overshadow all else. For while there must be shadows in this human, struggling, perplexing life of ours, there must also be compensations if we look for them. The brighter the electric light, the more beautiful and distinct the pictures formed by its shadow.

Light and shadow make up the picture of life, but the shadow has its own beauty; and, at any rate, it serves to throw out the light into broader relief. We long for an existence from which shadows are eliminated. May we not find it in the life beyond, for which each creature is preparing amid the valleys as well as on the mountain heights?

Delaware, Ohio.



## IN SUMMER FIELDS

On rusted slopes the slow sun bides,  
The sunburned clover dots the hills;  
In grassy nooks the cricket hides,  
And all the air with August thrills.

A roving swallow's errant wing  
Cleaves, for a breath, the upper space,  
Where vagrant winds, far wandering,  
Pass and repass and leave no trace.

By one lone pool the blue-veined flags  
Stand motionless amid the tide  
That ebbs and flows, that drifts and lags  
Adown and o'er the country-side.

From forest depths comes floating past  
A turtle-dove's melodious call,  
Where softly, by dim silence cast,  
The gathering shadows cling and fall.

And faint, beyond the afternoon,  
Where Ceres waits on cloudy height,  
In crescent curve the harvest moon  
Stands herald by the gates of night.

— ERNEST MCGAFFEY, in *Presbyterian Banner*.

## THE CAT THAT KILLED CARE

THE most characteristic feature of Mrs. Roswell's countenance was the deep, bow-shaped line that indented her forehead just above the bridge of her not at all remarkable nose.

Her maiden sister, Georgiana Keith, bore the same distinguishing mark, and it was likewise reproduced, in slighter degree, on the youthful brows of Mrs. Roswell's two daughters, Elizabeth and Dorothea. All four were what Mr. Roswell called "born worriers," and Mr. Roswell's name for the bow-shaped mark was "Mother Keith's anxious pucker," because his mother-in-law possessed the deepest "anxious pucker" of all, since hers was the monument of seventy years of unmitigated worrying.

Yet at the time of this tale Mrs. Roswell was certainly the most active worrier of the entire quintet. It was that little woman's habit to worry for three months about the spring house cleaning, and actually to accomplish the dreaded task in less than three weeks. She worried for two nights and a day over the concocting of a cake that really required less than half an hour for the baking. She worried for weeks over discharging a cook, when the actual deed could be accomplished in rather less than two minutes.

"Now, Mary," Mr. Roswell said on one occasion, when his wife confessed that she had worried all night over the problem of using up an over-large roast of beef, "you've been in a bigger stew for twenty-four hours than you can ever hope to make of that meat. If you can't get it off your mind any other way, you'd better go downstairs at once and put it on the stove — or in it. You do enough worrying over managing this one small household to run all the affairs of this country, and Russia besides."

"I know it's foolish," Mrs. Roswell had replied, "and I don't mean to worry, but I can't help doing it."

Why a certain lean, homeless, neglected, half grown cat with a tremendous craving for human sympathy should have selected the Roswell cottage for a permanent home is one of the things that are past finding out. Mrs. Roswell, her mother, her sister Georgiana and her two daughters had always felt that they had enough to worry about without acquiring a cat.

But the Roswells had nothing to say about it. The cat claimed them as his own, and refused to give them up. He

was not a prepossessing pussy. His fur was dingy and matted, his paws were stained with mud, and his long, extremely slender tail had a curious spiral twist some inches from the tapering end.

But never was there a more loving, more demonstrative cat. Henry, as they finally called him, cuddled in all the Roswell laps, leaped to all the Roswell shoulders, twined himself tenderly about all the Roswell ankles. The affection, however, was all on Henry's side. No neat and tidy Roswell could bring either himself or herself to the caressing of such a decidedly unkempt creature.

"Dear me," said Mrs. Roswell, "that cat is so dreadfully grimy that it isn't possible to tell what color he is. He must have lived in somebody's coal-bin before he came to us."

"He has licked one leg quite clean," said Elizabeth, dislodging Henry from her lap. "He seems to be yellow, with a pinkish cast, like Aunt Georgiana's changeable silk waist."

"He's just the shade of 'maple frappé,'" observed Dorothea, hastily tucking her ankles under her to save them from the sinuous caresses of demonstrative Henry. "Just think of owning a maple frappé cat!"

"I've been worrying for five days," said Mrs. Roswell, "about that animal. He must be washed, but how in the world can the thing be done? I've never washed a cat."

"You mustn't think of trying it!" cried Grandma Keith. "Some cats go perfectly mad with terror at sight of water."

"Yes," said Elizabeth, "I know it is dangerous. The Millards washed their Angora cat, and Grace was scratched clear to her elbows."

"We'll have to send the poor thing away," declared Mrs. Roswell, drawing her skirt from under Henry, who was settling down for a nap. "He has already caught three mice and two rats, and I'd really like to keep him if his fur was only decently clean, but he does look too disreputable for words."

"If you'll give him time," said Mr. Roswell, kindly permitting Henry to lick his shoe, "he may get himself clean."

"He can't!" declared Dorothea. "There's more of him to wash than there was last week, and he wastes all his best licks on us."

"He has nice eyes," said Aunt Georgiana. "His manners are certainly ingratiating and his craving for affection is almost human. Do poke him a little with your foot, John. He is so hungry for a little appreciation."

Mr. Roswell poked. Henry instantly responded with a deep, sonorous purr.

Mrs. Roswell, her mother, her sister and her two daughters worried considerably about the feeding of Henry. They even wrote to a woman's magazine to ask how many mice a middle-sized cat should be permitted to eat in one day, and if rats would injure the digestion of a pussy of tender age. But, above all, it was the problem of giving Henry a much-needed bath that brought the deepest wrinkles to all the Roswell brows.

Henry, in a dry state, was a peaceable, thoroughly good-tempered cat. Henry, wet, might prove a veritable demon. He certainly cried aloud for at least one bath, yet who of all the Roswells would undertake to bathe a soiled, maple frappé, half-grown cat?

"Not I," said Grandma Keith.

"Nor I," shuddered Elizabeth.

"Nor I," echoed Dorothea. "It's a pity we can't send him to the steam laundry to be mangled with the sheets."

"Or," said Mr. Roswell, "to the China-

man, to be starched with my shirts. Perhaps Bridget" —

"Sure, and I'll not!" declared Bridget, when approached. "You never can tell what mischief a wet cat will do."

"But," argued Mrs. Roswell, "somebody will have to wash him. Suppose we draw lots" —

"Will you do it," queried Mr. Roswell, "if the lot falls to you?"

"No," admitted Mrs. Roswell.

"They're a nice lot, aren't they, Henry," said Mr. Roswell, "to be so afraid to wash one small harmless yellow cat?"

"O John! Will you?" —

"No, ma'am! I washed a cat once — once was enough for me. Why don't you send to the hospital for a trained nurse?"

This suggestion was made in fun; but later in the day Mrs. Roswell was reminded of it. She had gone to visit a sick neighbor, and, in the goodness of her heart, had offered to sit with the patient long enough for Miss Ball, the nurse, to take a little run in the fresh air.

"Thank you very much!" said the girl, returning half an hour later with glowing cheeks. "I feel lots better for my walk. I'll do as much for you some day."

"Did you ever happen to wash a cat?" asked Mrs. Roswell, suddenly remembering Henry.

"Lots of times. We used to own a white one that had to be scrubbed twice a week because she would sleep in the coal-scuttle."

"Would you — wouldn't you — would you" — began Mrs. Roswell, her anxious pucker deepening suddenly, "would you" —

"Would I wash a cat for you? Why, of course I would — if — if it isn't a very fierce cat!"

"Oh, Henry isn't fierce when he's dry," returned Mrs. Roswell. "He's remarkably sweet-tempered. But we're so afraid water will alter his disposition that we've worried for three weeks over the problem of washing him."

"I'll come over at ten tomorrow," promised Miss Ball, "to take a look at him. Have a foot-bath and some good common soap and plenty of hot water ready in a warm room. If he looks at all promising, I'll tub him."

The assembled Roswells, fairly shivering with excitement, stood in a circle in the kitchen the next morning while Miss Ball tested the water in the foot bath with her thermometer. Then she gently disengaged Henry from Elizabeth's ankles, and lifted him into the tub.

Grandpa Keith backed into the pantry. Aunt Georgiana fled hastily up the back stairs, and the others shrank against the wainscoting, to make ample room for the flying leap of a frantic, dripping, revengeful cat.

But there was no leap. Instead, Henry, deeply grateful for such an unusual amount of attention, sat up and purred while Miss Ball rubbed every scrap of him with soap except his contented eyes. Then she rinsed him with gentle showers of clean warm water, and Henry, sitting knee-deep in the pleasant flood, purred louder than ever.

"And to think," said Dorothea, who held Henry, still purring, wrapped in a shawl before the grate to dry, "that this whole foolish family worried for three weeks over washing a cat that would rather be washed than not! Just see how proud he is of his nice white paws."

"Yes," returned Mrs. Roswell, whose brow was smoother than it had been for many days, "all my worries turn out just that way; but I don't believe I shall ever be able to worry again without thinking of Henry sitting up in that tub and purring

with all his might and main. Nothing ever made me feel so foolish."

"Then this," said Dorothea, twinkling, "may prove to be the cat that killed care."  
—CARROLL WATSON RANKIN, in *Youth's Companion*.

### While Waiting for the Harvest

"NO, thank you, I am not in the mood for cushions and easy chairs; this suits me exactly. I am completely discouraged," and Helen sank disconsolately down upon the lowest step of the piazza.

Mrs. Lyall looked searchingly at the sober young face, then closed her book.

"What is it now, dear?" she asked, sympathetically.

Helen laughed. "It is always something, isn't it," she said, lightly. "But you see I have acquired the comfortable habit of calling on you for help whenever I step into the Slough of Despond, consequently you know more about my troubles than do others. This time it is that Sunday-school class. They pay fairly good attention and answer questions pretty well for such little fellows, but that little scapegrace, Jimmy Knowles, has been stealing Mrs. White's cherries, and Ben Trueman proves himself time and time again the opposite of his name. What good does my teaching do if it does not bear fruit in their daily life?"

"I found Dot in her flower garden this morning," said Mrs. Lyall, irrelevantly. "She was poking her fat little fingers in search of the seeds she had planted. 'Dot wants to see zem grow,' she explained."

Helen smiled thoughtfully. "Is that a lesson for me?" she asked, after a pause. "Am I too impatient?"

Mrs. Lyall smiled kindly at the wistful face. "This is the seed time in those boys' hearts as well as in Dot's garden. You must not expect the great harvest yet, dear. There must be time and patience and prayers and much labor first."

For a moment Helen looked sober, then she said whimsically: "After all, I sympathize with Dot. I like to see one or two little cotyledons appearing, even though the fruit is long in maturing."

"The best gardeners learn to wait. The seeds of some of our most beautiful plants require weeks and even months of faithful care before the tiny plant appears. It is all in God's plan."

"In the meantime one must just keep on sowing and sowing," said Helen, somewhat dolefully.

"Are there no rewards?" queried Mrs. Lyall, gently. Then, as the girl did not reply, she continued: "Twenty years ago, Helen, I had just such a class, eight little urchins as full of mischief and life as can be imagined, doing all sorts of naughty things in Sunday-school and out. One by one they left me, six of them to go to the West, and I soon lost track of them and often wondered whether my work had been a failure. Yesterday I received this letter from one of them, Henry Lewis—an earnest, grateful letter it is from an earnest Christian man, who is doing his best to 'boom Christianity' in one of those booming Western towns. He tells me of another one, now a Sabbath-school superintendent, who often speaks of the Eastern Sunday-school class and the truths learned there. One of my boys is a railroad conductor, another a lawyer of mark. Helen, they are all witnesses for Christ except one, and for that one there is still hope."

"That is a beautiful harvest," said Helen, earnestly. "Thank you so much for telling me of it, Mrs. Lyall. My faith has been like the grain of mustard-seed, but I believe I feel it sprouting."

"In that case I have still another stimulant for it," said Mrs. Lyall, smiling.

"Mrs. Knowles was telling me last week how glad she was that Jimmy had such a good teacher. 'She tells the stories so that Jimmy can remember every word,' she said; and it seems that he always repeats them to his little crippled sister, Polly, and Polly tells them over and over to the younger ones."

The tears came to Helen's eyes. Without a word she stooped and kissed her friend, then moved away through the shrubbery, homeward; but presently Mrs. Lyall smiled as a sweet girlish voice sang gladly:

"Sowing the seed by the daylight fair."

And, ah! how triumphantly came the words:

"Gathered in time or eternity,  
Sure, ah, sure, will the harvest be."

—MARY ALMIRA PARSONS, in *N. Y. Observer*.

### Bits of Fun

—Very few persons acquit themselves nobly in their first speech. At a wedding feast recently, says a writer in the *Philadelphia Public Ledger*, the bridegroom was called upon, as usual, to respond to the given toast, in spite of the fact that he had previously pleaded to be excused. Blushing to the roots of his hair, he rose to his feet. He intended to imply that he was unprepared for speech-making; but he unfortunately placed his hand upon the bride's shoulder, and looked down at her as he stammered out his opening and concluding words: "This—er—thing has been forced upon me."

—Mr. Green: "Billson's boy has got to be an officer in the navy." Mrs. Green: "Well, well! I s'pose he'll wear epithets on his shoulders now."

## The Girl That Wasn't Wanted

KATE UPSON CLARK.

### CHAPTER IX

#### Val's Adventures and a Picnic

IT was only a little past five when the last of the crowd which had come to the fire had departed, and the family were left to talk the matter over in peace and quiet. The jutting "ell-part" of the house nearly concealed the smoking ruins of the fire. A light breeze had sprung up. There was a cloudless sunset. Fanciful shadows were playing about the hillsides. If it had not been for the torn and trampled turf, the strange, disquieting smell in the air, and the little pools of water here and there, the whole wild experience would have seemed like a nightmare only.

"How the folks came!" yawned Kirk, who was lying in the larger of the two hammocks with Robert, and, for once, peacefully.

"Yes," responded Marianna out of the other. "They were 'thicker than spatters,' as the Mellows boy says."

"That funny old Mrs. Biggin was here," continued Kirk. "And she asked me, 'Is your mother smart?' What do you suppose she meant?"

"Why, I know!" cried Marianna. "She meant was your mother as well as usual. They say that even out in California."

"Oh!" said Kirk, with a mortified air.

"Well, what did you answer?" demanded Robert.

"Oh," began Kirk again, blushing furiously. "I didn't want to say my mother was smart. Of course, I thought she was, but it didn't seem exactly proper to say so. And yet I didn't want to go back on her and say she wasn't smart, so I just said, 'Smart as ever.' Was that very bad?"

They all laughed and Marianna congratulated Kirk upon his ingenuity.

Suddenly a dismal sound was heard in the distance. Loud drawing "Aww" delivered in an explosive manner, and followed by crescendos, ending in prolonged howls, filled the welkin.

"Goodness! There's Max!" cried Robert. "I had forgotten all about him. I hope he isn't hurt."

Both of the boys lifted themselves on their elbows. Presently Max appeared around a corner of the house. His hat was torn and wet, and the rest of his clothing was muddy and much disordered generally. In his arms he still bore the inexpressive Charcoal, who endured all his noise as indifferently as if she had really been made of diamond dust instead of flesh and blood.

"A-aw!" bellowed Max, increasing his

wind power as he neared an audience. "I ca-a-n't find 'em. I've been a lookin' for 'em everywhere. There're all burned up. My nice biddies are all burned up. I've been do o-wn under the quince bushes. An' I've been under the grape vines. An' I've crawled under the shed where it's all wet. An' they're all burned up, 'ceptin' but my Corn Barrel Hen an' my Speckled Banty. An' I didn't have any gingerbread an' shrub, 'cause I was lookin' for 'em, an' now Idaline says the cake an' shrub is all go go-o ne!"

"Oh, you girl-boy!" sneered Kirk, contemptuously.

"It isn't much of a time just now to be making fun of girls," put in Mrs. Wellman, who had come out on the doorstep near by just in time to hear Kirk's fling at the despised sex.

Kirk understood, and settled down quietly into the hammock.

"Maybe your hens have gone off over to Mr. Houston's," suggested Marianna, in an attempt to cover her embarrassment.

"Maybe they have!" echoed Max, his little face straightening out. "I'll go right over and see."

"Oh, no! They are all burned up, you know they are," teased Kirk.

But Max had hardly reached the main road when he came running back with a bright smile on his face.

"He must have found his precious hens," guessed Robert; but the rattle of wheels just then struck on their ears, and they heard Max shout joyously: "Father and mother have come!"

It seemed that a farmer who lived on a remote hilltop had seen the fire, and had told all those whom he had chanced to meet. Among these were Mr. and Mrs. Curry and Val, who had turned back instantaneously.

Then the whole story had to be related again, and Mr. and Mrs. Curry were proud enough to hear what their boys had done. They were especially delighted to learn of Marianna's pluck and cleverness, which Robert set forth in no uncertain terms.

"Robert is her firm friend and admirer," said Mrs. Curry that evening to her husband. "I fancy we shall hear very little henceforth from him on the subject of the inferiority of girls. But I was sorry to find that Kirk had insisted that he didn't see what she had done particularly today. It seems as if he never would come around."



"Kirk hates to own up that he has made a mistake," Mr. Curry reminded her. "He needs time. If she continues as she has begun, she will conquer him in the end."

But Mrs. Curry could not feel the same courage. She was quite out of patience with her fine boy. What could convince him, if all these things had not done so?

In this chronicle, enough has not been said of Master Valentine Curry, who was one of the very dearest of children. To see him marching about the Wellman farm, "helping hay," or feeding the hens with Max, or being allowed upon special occasion to hold that choice organism, Charcoal, was worth going many a mile.

He usually wore a checked gingham apron over his pretty kilts, and a broad-brimmed straw hat, set well back upon his head. His face was fair and round and sober, and his bright brown eyes marked everything that was going on. He was not encouraged to "tag" his elder brothers, and he accordingly learned to amuse himself. He made pilgrimages alone out into the garden berry patch, and out into the mowing to hunt for four-leaved clovers, which he brought in by the dozen. Once in a while, he begged to join the others in their wild flights to distant pastures or to the villages, but generally he watched their antics with a demure dignity which was most captivating. He was not often allowed to play croquet with the others, but he frequently played that gentle game with himself by the hour.

One day he was busily devouring berries up in the garden when he saw Max coming toward him. There was a hungry look on Max's face, and yet there were very few berries, not any more, Val felt, than he wanted for himself. He accordingly rushed out to meet Max, waving his hand frantically and shouting: "Don't oo come, Max! Ye pai's awful slippery, Max! Oo'll fall down an' hurt 'ooself if oo comes affer 'ese be'wies! 'Sides, Max," seeing that Max was resolved to forge ahead, regardless of the perils of the slippery path, "'e steer in 'e barn 'll get loose an' hurt oo awful! Don' oo come!"

But Max was ready for him.

"I've got some apples here, Val," he urged, insinuatingly, "awful nice harvest apples."

Val fell into the trap and left his berries at once.

"I would devise oo, Max," he said, with grave dignity, "I would devise oo to give me some of zose hard, sour apples."

He had not quite understood what Max said.

They sat down side by side, and Val continued: "Now, Max, get off 'e parin' skins for me, an' cut off 'e handle."

This done, and the apple proving satisfactory, Val allowed Max to eat all of the berries that he could find, without making any objection.

At night, when he knelt beside his mother's knee to say his prayer, which he always repeated at an express-train rate, he would invariably say when he got through: "Did I wattle it off?"

His air of profound anxiety gave great amusement to the older boys, who were often present, but they were decent enough not to laugh, and there was never any sign that the child was not perfectly sincere. His mother would reply: "You did speak too fast. Try to be more careful next time."

Upon this he would say, "Es, I will," and in two minutes he would be sound asleep.

One day Marianna, whom by this time he dearly loved, was shocked to see him chase a white butterfly, and finally catch it in his hat and begin to stamp upon it viciously.

"Don't, dear, don't!" she cried, rushing forward.

He turned, with a reproachful look on his face.

"Di'n't oo know, Mayanna," he asked, sternly, "'at 'ese whi' bu'flies make ol' cabbage wo'ins to eat up Misser Wellman's cabbages?"

No, Marianna did not know. She had not enjoyed so long as Val the superior advantages of Robert's instruction.

The night after the fire was a sleepless one for most of the family. Monday came, but they had not even then regained their serenity. Seeing how unstrung they were — one might as well speak plainly and say "cross" — Mrs. Curry proposed that they should go up to "the maple grove," a favorite picnicking resort of them all, and there eat their noontide meal. Mr. Curry was to be present and they would have a story-telling time after luncheon. The boys entered into the scheme with delight.

There was a good deal "doing" about the place that day. Some of the neighbors had come to help Mr. Curry in building a temporary shed for a barn, and the house was naturally in disorder after the fray of Saturday, so that Mrs. Wellman and Idaline were more than busy. The Curies were able to help more or less during the morning, but Mrs. Wellman was not sorry to have them start for the hill about 11 o'clock, with their carefully packed baskets and boxes.

It was a half hour's easy climb up to the grove. Then a fire had to be built and the luncheon cloth laid on a great rock. A bubbling spring near by supplied delicious water, and the birds sang their sweetest while the meal was in progress. Possibly, as Kirk remarked, Shem and Japheth might be among them, for by this time they had grown and flown out of the boys' recognition.

When the fragments had been picked up and all put in order for their return to the house, and the boys had climbed several tall trees to work off their superfluous energy, they settled down to the part they all liked best — the story-telling.

Mr. Curry "opened the ball" with a story of his grandfather, when he was a student at Yale College in 1793-'7. An aged aunt had just related it to him, and it was new to all the rest.

"I do not know what the professors of my grandfather's time would say," began Mr. Curry, "if they could step into one of our modern parlors, and see the family, from father to baby, playing 'hearts' or 'muggins' or 'casino.' Card playing was then considered a cardinal sin."

"Oh! oh!" groaned the boys, in whom puns were discouraged.

But Mr. Curry did not know that he had made any pun, and went right on with his story:

"In those days, therefore, the college boys entered into such sport, as might have been expected, with much more zest than now. One night my grandfather and three of his classmates were having a game. The door was locked, the windows were darkened, and some hasty pudding was simmering in a pot over the open fire. The students were not allowed to eat such things in their rooms, but as every fireplace had its crane and hooks, and the boys then as now were always hungry, you can believe that the rules were not always kept.

"Suddenly a portentous noise was heard in the corridor. The cards were hurriedly tucked hither and thither, and one boy seized the pot of boiling pudding and emptied it into the two capacious coat-tail pockets of my grandfather.

"They were used to such interruptions,

and had time to conceal everything before a sharp knock sounded on the door. Three of the boys became at once absorbed in their books. Grandfather, of course, could not well sit down. He trusted to the dim light to hide the size of his pockets, and politely opened the door.

"I heard a noise in this room, sir," remarked the stern tutor who stood there. "I suspect that there has been card playing here. What have you in your pockets?"

"If you suspect me of having cards here," replied my grandfather, putting on an injured air, "you have only to search me."

"That is my intention," said the tutor loftily.

"As he spoke, he thrust his hand down deep into the scalding pudding!"

"What happened then?" asked Kirk, amid the general laugh.

"That, my son, was always left in my grandfather's version, so my aunt says, to the imagination of the hearers."

"But, honest, what did he do?" persisted Max. "I know what I should have done. I should have howled good and plenty."

"You bet you would!" agreed Robert, with big brotherly emphasis, as they all laughed again.

"Did he bu'n hisse'f?" asked Val, who had been dozing in his father's arms.

"Yes, yes, bubby — but don't cry. He's got over it long ago," Kirk assured him.

"And now, Robert, give us one of your most thrilling camp tales," said Mr. Curry.

"I'm afraid I have told them all," sighed Robert, modestly.

"Never mind if you have," cried Max, eagerly. "They're mighty good. Tell us the one about the bear. That's a daisy."

"No," meditated Robert, "there's one about a catamount that is pretty good, and I believe I have never told it to you. I'll give you that."

Continued next week

## IN GRANDPA'S WELL

JOSEPHINE E. TOAL.

Last summer, when I went to see my grandpa's folks, June went with me, and we both stayed a week, and then we went and stayed a month again. My grandpa's got the nicest horse! And cow, and dog, and cats, of course. Say, once when we had chicken-pie, and grandma laid the bones all by for Lady Gray and Sir Dick White, Sir Dick was nowhere round in sight. We called as loud as we could call, Sir Dick no whisker showed at all, and Lady Gray just wouldn't wait, but tried her best to clean the plate. Just then a splash! June looked at me and I at her — what could it be? It came from down in grandpa's well, and sounded like 's if something fell.

"O grandpa, come!" I cried, "come quick!

He's drowning in the well — Sir Dick!" And grandpa came and looked, and then put on his "specs" and looked again.

"Oh, dear! Poor Dick is drowned dead!"

Said June, and cried, but grandpa said,

"Cats have nine lives — well, I declare!

I think he's in the bucket there.

Oh, ho, there, cat! Now hang on tight,

We'll pull you up here, Sir Dick White."

Then grandpa pulled, and I pulled, too,

And June cried hard — what could she

do?

At last we had that bucket up;

Inside it was — the old tin cup!

That every minute round the house

Sir Dick came sneaking with a mouse.

Minneapolis, Minn.

## THE SUNDAY SCHOOL

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### Lesson X --- September 2 BARTIMEUS AND ZACCHEUS

LUKE 18:35 to 19:10.

TIME. — Near the end of March, A. D. 30.

PLACE. — Jericho, and its environs.

HOME READINGS. — Monday (Aug. 27). — Luke 28:35-43 Tuesday — Luke 19:1-10 Wednesday — Mark 10:46-52 Thursday — John 9:1-11. Friday — Psa. 66:8-20 Saturday — Matt. 9:9-13. Sunday — Rom. 10:1-13.

GOLDEN TEXT. — "The Son of man is come to seek and to save that which was lost." — Luke 19:10.

This was a lost world, or the coming of Jesus into it had no meaning. It was not simply that humanity had met with a serious moral disaster; it had come to moral ruin. If there had been any restorative qualities in human nature by virtue of which moral health would, by however slow degrees, be restored, then Jesus would not have come. For if man could have saved himself, the task would have been left to him. It was because the cause of humanity was hopeless that the Son of Man came. The divine investment in the world was lost except Jesus came to redeem it. So always in His teachings Jesus made it clear that His mission was to the helpless. That is the meaning of nearly all of His miracles. He healed those who were beyond the power of any physician. The lost piece of money, the lost sheep — those were the figures by which He represented humanity. And there was nothing so far lost as to be beyond His power to save. He shrank from no desperate sickness, but healed leprosy and madness and utmost impotency. No sinner, however loathed of men, caused Him to shrink. Jesus had not undertaken a task that was too much for Him. And He never turned aside to anything besides the work of saving. His whole effort was to put Himself in such relations with humanity that He might impart his life to it. He let all social and political and industrial problems alone, knowing that if spiritual life were imparted, it would work out all other problems. He came that men might have life; and, having life, they will remake the world according to the new life that is in them.

#### The Meaning Made Plain

I. *Jesus and Bartimeus* (Verses 35-43). — 35. As he was come ["drew"] nigh unto Jericho — on our Lord's way westward to Jerusalem. He had just crossed the Jordan from Perea. It was apparently just one week before His death, on the evening of Thursday or the morning of Friday. Matthew and Mark both associate this miracle with our Lord's departure from Jericho. Without fuller knowledge than we have, it is not safe to undertake dogmatically to harmonize this apparent discrepancy. A few years before this Herod the Great had "rebuilt" Jericho; and Dr. Farrar suggests that this miracle was wrought on the road between the two Jerichos, the town on the ancient site and the town recently erected by Herod (supposing that they stood a little apart). A certain blind man sat by the wayside

begging. — Matthew mentions two blind men. Mark gives the name of the one mentioned here, Bartimeus, the son of Timeus.

36. The multitude — "a multitude." Pass by — "going by." He asked what it meant. — "He inquired what this meant."

37. The reference to "Jesus of Nazareth" implies that He was a well-known character.

38. He cried. — He sent his voice where he could not go himself. "The cry, 'Thou son of David,' was, as in Matt. 9:27; 15:22, an acknowledgment that Jesus of Nazareth was the long-expected Christ." Have mercy on me — a general appeal, to be turned into specific petition at the first opportunity.

39. And they which ["that"] went before rebuked him. — The foremost persons in the crowd. That he should hold his peace. — His clamors were not up to their ideas of the dignity of the occasion. Cried so much the more. "Cried out the more a great deal."

40. And Jesus stood, and commanded him to be brought unto him. — Mark gives us the words of those that "brought" him: "Be of good comfort, rise; he calleth thee," and tells us with the vividness of an eyewitness how, flinging away his "cloak," he sprang to his feet and hastened to Jesus.

41. Omit "Saying." What wilt thou that I shall ["should"] do unto thee? — "I have mercy on you; how shall I show it? Make your request." Lord, that I may receive my sight — a gift that would immeasurably multiply the value of his life.

42. Receive thy sight; thy faith hath saved thee — "hath made thee whole."

43. Immediately he received his sight. — And with it such a grateful apprehension of his Saviour as would lead him far along the narrow way of discipleship. Followed him glorifying God. — His open thanksgiving is not disallowed by the Saviour, as in former instances of miraculous cure. Jesus knew well that the climax of His career was at hand; it could not now be hastened or retarded. "The account of the effect of the miracle on the blind man himself, and on 'all the people,' is peculiar to Luke, and belongs to the class of phenomena which he especially loved to study (Luke 5:25, 26; 7:16; Acts 3:8; 14:10, 11)" (Plumptre).

II. *Jesus and Zaccheus* (Verses 1-10). — 1. Jesus — "He." Passed — "was passing." Jericho is about six miles from the Jordan and fifteen from Jerusalem. Glimpses at its strange history are given in Deut. 34:13; Josh 6:126; 1 Kings 16:34; 2 Kings 2:19-22. It was in our Lord's time a wealthy town, many of its chief buildings new and magnificent, and its suburbs "most rich in flowers and odoriferous shrubs."

2. And behold, there was [omit "there was"] a man named ["called by name"] Zaccheus. — The Old Testament form of this name is Zaccal (Ezra 2:9; Neh. 7:14); it means Pure. "The father of the famous Rabbi Jochanan was so named, and he also lived at Jericho." Which was the chief among the publicans ["and he was a chief publican"]. — The common publicans assessed and collected the taxes which they paid to the subcontractor, who made his returns to the "great capitalists of the equestrian order at Rome, the real publicani." Zaccheus was such a subcontractor or middleman (Plumptre). He was rich. — His wealth was in part, probably, the result of his false accusation. (See verse 8.)

The legitimate fees of a publican were large; extortion often made them larger. According to Josephus, Jericho was pre-eminently the city of priests and of publicans; a large number of the servitors in the temple at Jerusalem resided here, while its extensive imports and exports (myrrh, balsam, dates, and palm honey) made the Roman tax collectors of the town (many of them Jews by birth) important personages.

3. And he sought to see Jesus. — His was more than mere curiosity to behold the man whose name was on every tongue. It was hunger of soul. Perhaps he had heard that Jesus was the friend of publicans and sinners, and that He had called a publican of Capernaum to be one of His disciples; perhaps some one had repeated to him the parable of the Pharisee and the Publican. Who he was — which person, in the mingled and confused crowd. And could not for the press ["crowd"]. — Two crowds jostled each other — Galilean pilgrims now on their way to Jerusalem, hundreds of whom probably flocked about Jesus, and sightseers of Jericho. Little of stature — "a note of artless truthfulness."

4. And he ran before ["ran on before"] — the only chance the little man had. Many finding obstacles in their way to find the Master would have gone home. Climbed up — a simple action, but it showed determination, skill to employ expedients, courage in withstanding probable jeers and taunts, perhaps a sacrifice of dignity. Sycamore tree — the Egyptian fig, the branches of which are low and widespread. Not to be confused with the sycamine (Luke 17:6) or the sycamore.

5. Omit "and saw him." When Jesus came to the place he looked up. — And out from the leafy framework peered a wistful face. Zaccheus, make haste — This chief publican must have been thoroughly well known, and probably every one in the crowd heard these words. To-day I must abide at thy house. — Aston-

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ishing, indeed, that One who was now claiming to be the Messiah should show cordial favor to the most hated and despised man in the community, while passing by the residences of the priests.

6. And he made haste, and came down, and received him joyfully — which he would not have done if he had not previously longed for him. The Messiah's words "ennobled him with a new feeling of happiness and self-respect."

7. They all murmured. — The priests of Jericho probably molded public opinion there. This religious Teacher seemed to countenance an agent of Roman tyranny, and his lofty motives were lost sight of. Really he went to the home where he could do the most good. He was gone to be guest with a man ["He is gone in to lodge with a man"] that is a sinner — a sinner in our sense of the term, but more also. He was a traitor to his nation, probably an unscrupulous official and a grinder of the poor, certainly a social outcast. Probably there was not a man in the crowd who did not hate him. (See Matt. 9: 11 13.)

8. Zaccheus stood — probably after reaching his own house, but evidently in the hearing of the multitude. Behold, Lord, the half of my goods I give to the poor. — Jewish teachers recommended that a fifth of the income should be employed in charity; this convert consecrates half his means. Had he heard of what Jesus had said to the young ruler? If I have taken anything from any man by false accusation ["and if I have wrongfully exacted aught of any man"]. If Zaccheus' fortune had been piled up mainly by fraud, his pledge to compensate fourfold after having given half to charity would have been absurd. I restore him [omit "him"] fourfold. — The Roman law obliged publicans to make fourfold restitution when it could be proved that they had abused their power.

9, 10. This day ["Today"] is salvation come to this house. — Jesus had been present in homes where salvation does not seem to have come, but here a soul was ready to be saved. Forsomuch ["forasmuch"] as he also is a son of Abraham. — Doubtless Zaccheus was a Jew, and therefore descended from Abraham, but this phrase would seem to imply something deeper. His faith had brought him into spiritual kinship with the father of the faithful. For the Son of man is come ["came"] to seek and to save that which was lost. — The seeking shows His love; the saving shows His power.

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2. *The course which Bartimeus pursued is an example of what every sinner should do.* When a person comes to know that he is unsaved, and that there is a Saviour, he should lose no time in calling upon Him. Bartimeus illustrates a reasonable confidence in the testimony of others. He had never seen Jesus, never witnessed any of His miracles. Others who had seen the works of Jesus, possibly some who had been healed by Him, had told him. That was enough. He did not raise a great many questions and doubts, but took the first opportunity to appeal to Jesus for himself. The testimony of the multitude whom Jesus has saved from their sins should be enough to cause any unsaved person to call upon Him.

3. *Jesus never permitted any one to be turned away from Him who sought His help.* His disciples tried to turn away mothers who brought their little children to Jesus; but He took the little ones in His arms and blessed them. The disciples besought Him to send away the Syrophenician woman who followed and annoyed them by crying out for help for her daughter; but Jesus received her and granted her request. So they wanted Bartimeus to cease calling; but his call interested Jesus more than all other voices. And we may be sure that Christ would have His church now make access to Him just as easy as possible for all who need Him and would come to Him. There are various ways by which people may be turned away from coming to Christ.

4. *Jesus took special pains to show an interest in those who were under the ban of popular prejudice and contempt.* His recognition of Zaccheus, the publican, illustrates this. Matthew, one of Christ's disciples, was a publican, and he gave a feast for Jesus to which many of his fellow publicans were invited. Jesus talked with the woman of Samaria, a woman besides of disreputable life. He permitted Mary Magdalene to anoint Him when He was at the table of a Pharisee. He would make it clear that there were no sinners who were excluded from His favor. He saved a thief who hung by His side on the cross. If any were sinners above others, then they needed a Saviour more than others. He was come not to call the most reputable, but the most disreputable, sinners also to repentance. We are in great danger of forgetting this. There are classes of sinners now to whom it is very difficult to get any one to carry the Gospel.

5. *Zaccheus' conversion was sudden, but it was reasonable.* He doubtless had heard of Christ's kindly treatment of publicans, and so was drawn to Him. He must also have known of the miracle of the restoring of sight to Bartimeus just a little while before. He may have become deeply impressed with what he had

seen and heard. When, therefore, Jesus spoke to him and publicly honored him by proposing to be his guest, his heart was captured and his will subdued. It was a surrender to Jesus personally, which every genuine conversion must be. And the genuineness of the conversion was shown by the adoption of a course of righteous conduct.

A sociology which is not also a Christology fails of the true measure of excellence and usefulness. It is a noble thing to care for the body, but it is a nobler thing to care for the soul. Good Samaritanism brings men to an inn, but the best Samaritanism brings men also to Christ. That man renders a good service who sets a broken arm, but he is a better benefactor who knows how to heal a broken heart. These delicate, invisible ministries to the spirits of men can be performed only by one whose soul has been itself touched and inspired by the grace of a Redeemer. The problems of society can never be solved simply with academic theories, but only by the access and application of Love Divine and of a human sympathy which is ministrant for Christ's sake.

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## OUR BOOK TABLE

**SPINOZA AND RELIGION.** By Elmer Ellsworth Powell, A. M., Ph. D., Professor of Philosophy in Miami University. The Open Court Publishing Company: Chicago. Price, \$1.50.

Dr. Powell, formerly of the Italy Conference, now of the Cincinnati, sends out a most creditable study of Spinoza's metaphysics and of his particular utterances in regard to religion, with a view to determining the significance of his thought for religion and his personal attitude towards it. His relation to religion does not seem hitherto (in spite of the large literature about Spinoza) to have been made the subject of specific, comprehensive, and candid treatment. Only the vaguest possible notions in regard to the matter exist. The author has done a good service in clearing it up. The common designation of Spinoza as "the God-intoxicated philosopher," he shows to be anything but warranted. The fact is, that Spinoza, with a lamentable lack of frankness, in his writings retained religious terms which he had consciously emptied of all religious content, and sometimes expressly said what he did not in any sense mean. He did this, evidently, so as to be able the better to defend himself against the assaults of religionists. What one must think of such a course need hardly be specified. Dr. Powell's investigation of the matter has been very thorough and his style is very clear. He conclusively shows that Spinoza's philosophy is Atheistic Monism. It represents a world-view which, in its essential features, is the very antithesis of that required by the religious consciousness. He had no religious interest, that is, no preference for a world peopled with superhuman intelligences or controlled by one supreme intelligence. On almost every page he betrays the strongest antipathy to such a world. In all his writings there cannot be found the slightest evidence that, even in his early years, the loss of faith in the religious instruction of his youth caused him any pain. He had almost no trace of emotional life; all was intellectual. His definition of God was "a substance consisting of an infinite number of attributes, each of which expresses an infinite essence." This is very different from the Christian conception. His God is in no sense a personal being, has neither purpose, volition, nor knowledge. He never repudiated the name of atheist, although he shrank from it because in that age it was used as a term of reproach, and was commonly thought to imply an evil life, of which he was not guilty. His practical maxims are often identical with those of Christianity, but they are very different in regard to the ultimate grounds which they offer for moral conduct. In his teaching emotional elements are quite supplanted by a rational insight. He censures ambition, intemperance, covetousness, etc., because they are the cause of more injury than advantage to the individual, and do not appeal to one whose only interest is knowledge. In Spinoza's view, therefore, these things are follies and vanities only; for religion they are not only follies and vanities, but sins; they contradict the will and character of a Divine Person.

**SOCIALISM.** A Summary and Interpretation of Socialist Principles. By John Spargo. The Macmillan Co.: New York. Price, \$1.25.

The book is dedicated to George D. Herron. Its endeavor is to give a more moderate and favorable view of Socialism than that which generally prevails, removing prejudices and objections. That which to most people appears to be a ravening wolf or a roaring lion threatening all manner of destruction to the established institutions of mankind, is

made on these pages to coo "as gently as any sucking dove," and to seem only a slight and every way beneficent modification of existing conditions. The author says: "Socialism, instead of being defined as an attempt to make men equal, might perhaps be more justly and accurately defined as a social system based upon the natural inequalities of mankind. Not human equality, but equality of opportunity to prevent the creation of artificial inequalities by privilege, is the essence of Socialism." Mr. Spargo's socialism is indeed an entirely different thing from that of Karl Marx or Edward Bellamy. He especially insists that it is "the defender of individual liberty, not its enemy," and that "private enterprise would by no means be excluded." He charges the opponents of Socialism with "tilting at windmills." But, so far as we can see, there has been abundant justification for this procedure in the number of windmills which have taken possession of the brains of so many socialistic writers grinding out grists of fantastical schemes which will never be accepted by the sober common sense of mankind. Mr. Spargo says: "It would be absurd and contrary to Socialistic principles to attempt to give detailed specifications of the Socialist state." Exactly. Socialism only flourishes when it is kept in the mist or in dreamland. Specifications are fatal to it. Confronted with human depravity and brought down to the facts of practical life, it evaporates.

**STUDENTS AND THE MODERN MISSIONARY CRUSADE.** Addresses Delivered before the Fifth International Convention of the Student Volunteer Movement for Foreign Missions, Nashville, Tenn., Feb. 28—March 4, 1906. Student Volunteer Movement for Foreign Missions: New York.

An octavo of 725 pages will seem a bit formidable to such as are not intensely interested in the theme. Those who are will heartily welcome this book, crowded as it is with good things on this vital subject by those best informed about it. The total delegates at Nashville were 4,235 and the total number of institutions represented 716. To give even an outline of the names and topics which figured there and are faithfully reproduced in the volume would require much space. The convention sermons were given by Bishops Thoburn and McDowell, John R. Mott and Robert E. Speer took their usual prominent parts. Among the chief missionaries who spoke were Dr. Hunter Corbett, Dr. S. M. Zwemer, Bishop Harzell, H. L. E. Luerling, Henry J. Scudder, H. Olin Cady, and many others. The book will be valuable mainly, we suppose, for reference as a repertoire of expert opinion on a vast variety of matters connected with the evangelization of the world—a cause which is forging ahead in these days, although all too slowly.

**CORD AND CREESE.** By James De Mille. Harper & Brothers: New York. Price, \$1.

First issued thirty-six years ago, this tale of mystery and adventure is now sent out again to try its fortunes in the somewhat altered atmosphere of the present day. There is plenty of movement in the story, and some good dialogue, besides two or three rather interesting characters. Some of the situations are very dramatic. There is plenty of villainy, and it all gets laid out in the end in the most satisfactory manner. Indeed, things are a little too thoroughly cut and dried in the interest of the hero to make it seem quite natural, but the reader has the advantage of feeling perfectly safe in the hands of his author, and his feelings are not greatly or needlessly wrought up. The peculiar title is drawn from two chief clues in the discovery and punishment of the principal scoundrel of the story—a

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Malay dagger called a creese, and the cord used by the Indian thugs in their horrible strangulation expeditions. The book is of the class more commonly found in paper covers and sold on the newstands for a quarter. The literary grade is not high.

**WHAT A YOUNG GIRL OUGHT TO KNOW.** By Mrs. Mary Wood Allen, M. D. Vir Publishing Co.: Philadelphia. Price, \$1, net.

One of the Self and Sex Series, which has been before the public now for nine years and has received words of highest praise from such good judges as Mrs. G. R. Alden, Mrs. Katharine Lente Stevenson, and very many others. This is a new, revised edition, according to the title page, but there is nothing to indicate what additions, if any, have been made. It deserves wide circulation.

**THE SCHOOL AND ITS LIFE.** A Brief Discussion of the Principles of School Management and Organization. By Charles B. Gilbert, Lecturer on Education, Western Reserve University. Silver, Burdett & G.O.: New York. Price, \$1.25.

The author holds that the aim of the school should be to place the children in the midst of a natural, sane, and wholesome life, free from all false, ephemeral, and artificial standards and stimuli. And the aim of his book is to show how this may be done in a few of the many possible instances. He hopes to stimulate thought on the part of teachers and school officers, and to suggest a practical solution of some of their problems. The various elements of school life, its ideals, its morale, its conventions and its occupations, are dealt with in turn. Topics that to all teachers are of live, daily concern are given consideration in the following chapters: "The Graduation and Promotion of Pupils," "The Place of the Teacher," "The Freedom of the Teacher," "The Development of the Teacher," "The Course of Study," "Teachers' Meetings."

**BESS OF THE WOODS.** By Warwick Deeping. Harper & Brothers: New York. Price, \$1.50.

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*These books will be more fully described from time to time on this page as issued*

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## EPWORTH LEAGUE PAGE

Edited by Rev. G. F. Durgin.

### Narragansett Assembly

Reported by REV. ALBERT E. LEGG.

THE Narragansett Assembly has come to stay. This is the enthusiastic and unanimous verdict of its registered students, the faculty and directors, and those who were able to attend any of its sessions. For instruction in methods, for intellectual stimulus, and especially for the deepening of the spiritual life, this gathering of young people proved itself a most effective agency. The apparent results were far and beyond what its promoters had dared to expect. The Assembly was conceived by members of the Christian Endeavor Society and Baptist Young People's Union of Rhode Island and the Epworth League of the New England Southern Conference, for the training of the young people of these organizations. Sunday evening, Aug. 5, marked the close of an eight days' session on the grounds of East Greenwich Academy at East Greenwich, R. I.

Undoubtedly the surroundings had something to do with the success of the Assembly. The spacious, well-kept grounds of the Academy, with the beautiful outlook over the Greenwich and Narragansett Bays, furnished an ideal place for the gathering. An added charm was its situation in a lovely, quiet town, yet close enough to the shore resorts and historic points along the western side of the bay to make delightful trolley or sailing trips for the afternoon periods of recreation, when tennis, croquet or other games were not being enjoyed upon the campus. With such an environment, and with so courteous and thoughtful a host as Dr. Horton, seconded by his obliging assistants, there was the best opportunity for success. Here, if anywhere, young people could enjoy a recreating vacation, and the delegates did have a good time.

But the Assembly was more than a "good time," using that term in its commonly-accepted sense. It was a time for study. The program was built for work, and to this there was a ready response. After morning prayers at 8.45 the students went to the various classes, of which there were three, each an hour in length. First came the Mission Study class on India, conducted by Dr. W. E. Witter, of the Baptist Board; the following period S. M. Sayford instructed the delegates in the principles and methods of "Personal Work;" and Dr. F. J. McConnell occupied the third hour with lectures on "Bible Study." After the classes of the morning came a devotional service and platform meeting. Following the recreation of the afternoon, at 5 o'clock, an hour was set apart by the members of the teaching force for consultation with any who might have questions to ask. After supper from 7 to 8 came the Home Mission class, with the text-book, "Aliens or Americans," the teacher being Miss Mabel F. Brooks, of Wesley Church, Springfield. The day closed with an address by some fitting speaker, covering some allied interest of the young people's work. Among these speakers were Dr. Trueblood, of the Peace Society; Mrs. Annie E. Smiley, who spoke upon "The Religious Life of a Boy," as well as conducted several conferences upon methods of work among the Juniors; and Dr. David S. Spencer, who presented, most interestingly and convincingly, the claims of Japan upon the thought and effort of Christian youth.

The directors of the Assembly were most fortunate in their selection of instructors. A more enthusiastic and interesting teacher for the class on India could not be found. With a personal knowledge of the field and an experience as leader of similar classes at Silver Bay and other young people's assemblies, his intense desire to enlist men and sympathies for this great field, made Dr. Witter particularly effective. His powerful appeals undoubtedly had much to do with the decision of one young girl to begin her preparation for foreign missionary service, and with the expressed purpose of others—among them a college student and an evangelist pastor—to give themselves to the same work if God should make the call clear.

Miss Brooks, a graduate of Smith, and an experienced high-school teacher, aroused and maintained a deep interest in the class for Home Mission study. She had recently conducted a class, using the same text-book, at the Weirs, and it is safe to assume that all who came in contact with her were stirred to attempt something for the solving of New England problems.

Mr. Sayford is so well known that it is scarcely necessary to state that he was most happy and helpful in his presentation of the successive themes: "Personal Work Defined," "What Sort of Person a Personal Worker Ought to Be," "The Spiritual Equipment of a Personal Worker," and "Methods of Personal Work." Not content with simply outlining methods, he stirred the purposes of his students. Seldom, if ever, is felt a deeper spirit of consecration than that which prevailed at the close of the recital of his own conversion through the influence of a plain, ordinary drummer.

Dr. McConnell's hour was the third of the morning, but there was no weariness apparent in the interest and attention of his hearers. The class-room was filled at every session to listen to his keen, original and illuminating lectures upon different phases of "Biblical Revelation and Interpretation." In his simple but effective way he cleared a path through the difficulties which meet the student of today in the approach to God's Word. The appreciation of his lectures was most marked not only by the attendance in the class-room, but by the fervent expressions on every side of thankfulness for his clear statements of the profoundest truths.

The success of the Assembly was undoubtedly due in large part to the competent character of these instructors. They imparted a quiet seriousness that lifted the gathering above a merely social occasion. Every lecture was pervaded by a deep devotional spirit, which was caught by the students themselves. "Prayer as a Force" was the theme of the speaker at the Campus Rally on the first Sunday afternoon, and throughout the week emphasis was laid upon the power of prayer and the practice of the silent hour. That the delegates approved of this emphasis was apparent from the number of prayer groups which were maintained during the week, and the all-day prayer circle which was kept throughout the last Sabbath at a secluded part of the campus. As a result it was a week of deeply spiritual influences, as was manifested by the earnest prayers and clear statements of consecration which were heard at the last Campus Rally and at the closing meeting of the Assembly after the powerful appeals of Dr. Witter.

It is difficult to tabulate results. In only a general way will it be attempted. Some have been noted above; others may appear later, as, for instance, the outcome of interviews with some of the Providence deaconesses who were present, in regard to the call and qualification for deaconess work. More definite and capable leadership in the young people's societies is sure to follow, and perhaps even more promising is the growing demand on the part of delegates, visitors, and those who are hearing their enthusiastic reports, that this be but the first of many such assemblies.

## PRAYER-MEETING TOPIC

### Christian Testimony and Conversion

Sunday, September 2  
(League Rally Day)

REV. MATTHIAS S. KAUFMAN, D. D.

#### DAILY BIBLE READINGS

- August 27. The efficient co-witness. John 15: 26, 27.
- August 28. The first duty of the restored. Mark 5: 15-20.
- August 29. First fruits of testimony. John 1: 41, 42.
- August 30. Let him that heareth say "Come." John 1: 45-49.
- August 31. A faithful testimony, and its gracious fruits. 1 Tim. 1: 15-17.
- Sept. 1. For the sake of them who come after. Psa. 145: 4-12.
- Sept. 2. Topic—Christian Testimony and Conversion. Isa. 44: 8; Acts 1: 8.

Prof. Charles Rice and a fellow scientist were once on a botanical excursion, when it became necessary to sleep in an open tent. In the morning Professor Rice was aroused from his slumber to find a large rattlesnake coiled upon his breast with its head raised to strike at the least movement. He at once appreciated his awful danger, and yet as the eyes of the snake gazed into his, he found himself becoming fascinated by its glare. Gradually he became powerless to think or act, and mercifully swooned away. In this condition his friend found him, and succeeded in his rescue. The serpent illustrates the charming, benumbing power of sin. It overpowers people often before they are aware of it, and without realizing their dreadful condition they are "dead in trespasses and in sin." From this state they need to be awakened to a new life. Such a change we call conversion, or, more accurately, regeneration.

#### Steps

1. Conviction of sin. This may be gentle, as in the child, or striking and painful, as with the hardened sinner. Some sense of personal guilt, produced by the Holy Spirit, is usually the initial step in a change of heart.
2. Sorrow for sin sufficiently severe to induce forsaking it. Genuine repentance loathes the sin which has separated the soul from God.
3. The frank confession of sin to God is natural when conviction is deep. "Against Thee have I sinned and done this evil in Thy sight." It is very hard, usually, to confess our sins fully. Like Adam we are strongly inclined to put it, partly at least, upon some one or something outside our own evil hearts.
4. Prayer for pardon. Having taken the pre-

## Church Organs

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ceding steps, to pray for Divine forgiveness is as natural as the sobbing of a child.

5. Then if the soul has been properly instructed, it is not difficult to exercise saving faith in Christ, the great, willing Saviour. This may be called the final step into God's spiritual kingdom—into the new life of love and obedience. Now old things have passed away. A new world of right relations is enjoyed. In this change some souls experience a delightful ecstasy and shout their new joy. Others are only conscious of a new peace within. Some never knew just when the change occurred, but they know they love Christ and have the assurance that He loves them. Are we obedient to His laws and responsive to His love? Then we have a right to rejoice and daily bear the fruit of the Spirit.

#### Witnesses

"Ye are my witnesses, saith the Lord." How grand the privilege to bear testimony to God's saving grace! This practice was the convincing power of the early church. The disciples went everywhere telling what Christ had done for them. It was the power of Wesley's converts. It is the power of Salvation Army workers. Doubtless we need more of it in our present-day Methodism.

#### Oracles

1. For the testimony of a consistent Christian life we should be filled with the Spirit of Christ. He can enable us to speak effectively.

2. It is only as Christ speaks in and through us that our testimony will rightly affect other lives.

3. In order to have a testimony we must have an experience of divine things. A superficial experience will necessarily have a superficial testimony.

4. We cannot speak as the oracles of God without living in close communion with Him. Only fresh experiences of God's love in the heart can enable us to give fresh, new testimony to His saving and keeping power.

Norwich, Conn.

#### For the Deaconess Student Fund

FOR the last two years a member of the New England Deaconess Aid Society has solicited subscriptions for the *Ladies' Home Journal* and *Saturday Evening Post*, the commissions and prizes received therefrom to be used for the Students' Fund of the Deaconess Training School. This year the *Woman's Magazine*, a small but interesting monthly, is added to the list. It is well worth the small sum asked for it.

As the new Hospital and new Training School building still need money to dedicate them free of debt, it is desirable to make as much for the Students' Fund as possible in this way. If you will send your own name, ask your friends to do the same, and make up a club of ten for the *Woman's Magazine*, it will be an easy way to help. This fund is used to help students who are intending to be deaconesses, who are unable to pay the annual charge of \$100.

The following letter tells its own story:

DEAR FRIEND: Last year you kindly allowed me to send your subscription for the *Ladies' Home Journal*, that the commission might help the students' fund for free scholarships in the Deaconess Training School. In the last two years nearly \$200 has been made in this way. I see by the August Journal that after Sept. 29 the subscription price is to be \$1.50, but all renewals or new subscriptions sent before that date will be received at last year's price, \$1.25. The publishers promise that the price will not be raised again for several years.

Even though you pay now, your paper will be sent one year from the time your present subscription expires. Please send your subscription and ask your friends, so I can secure the old rates.

Subscriptions received for the same cause for *Saturday Evening Post* at \$1.50, and *Woman's Magazine* of St. Louis at 10 cents per year.

Mrs. R. S. DOUGLASS,  
Plymouth, Mass.

After Sept. 4 address 162 Grove St., Auburn-dale, Mass.

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#### As to Contributions

From *Western Christian Advocate*.

WE would that we could demonstrate to our contributors how much more likely of acceptance their articles will be if comparatively brief, and how much better the chances of reasonably speedy insertion. The article of two, three, or four typewritten pages will usually fit into a page or a part of a page, and it "fills up" nicely. It will be read nine times out of ten where an article covering two or three printed pages will be skipped by most readers. We sometimes accept a typewritten manuscript of ten or twelve pages long, and then our troubles begin. We can never find room for it, seemingly. It is taken up week after week, only to have the "make-up" superintendent come to us with the information that it cannot go in. Certain other timely and insistent communications must be put in, and then there is no room for the voluminous dissertation. And so it lies on our hands for months, and the contributor gets to thinking all kinds of things about us.

We know perfectly well how that is ourselves. In the days when we wrote for the *Northwestern*, the *Western*, and *Zion's Herald*, we made the editors' lives a burden by the length of our articles. Once Dr. Moore remailed an article to us, saying it must be reduced at least one-third. We went through it, cut out about a thousand words, and sent it back illustrated with an "Are You Too Fat?" advertisement. But the "reduction pill" had done it good. Once we waited two years for *Zion's Herald* to publish an article on the Bible we had sent. At last we rather curtly requested its return. Dr. Parkhurst wrote back: "You'll be an editor yourself some day, and then you'll know all about it." Both things turned out true, but how he knew we should have that personal experience we could never tell. Perhaps it was a phrase he used with everybody. But we

want to give this advice: If a man is tempted to write an article containing three thousand words or more, let him make two articles out of it and send one of them elsewhere or to us later.

#### POPULAR VACATION COUNTRY

Green Mountains and Lake Champlain Offer Many Attractions

Among the Green Mountains of Vermont and on the picturesque shores of Lake Champlain are to be found many delightful places for passing a summer vacation. There are cozy camps on pond and lake shore, comfortable farm and village homes and good hotels, \$4 to \$10 a week, and, besides the beautiful scenery which is everywhere to be enjoyed in Vermont, and the purest ozone and the purest water, there are opportunities for yachting, driving and automobiling, and the best of fishing is to be had in mountain brooks and in Champlain and numerous other lakes and ponds. This region, which is reached via White River Junction gateway, by three fast through trains over the Central Vermont railway line, including the crack day time express between Boston and Montreal, "The New England States Limited," is illustrated and described entertainingly in booklet, "Boston and Montreal." Sent for 2ct. stamp enclosed to T. H. Hanley, N. E. P. A., 380 Washington St., Boston, Mass.

—A group of Berlin financiers has leased the island of Chiloe from the Chilean Government for fifty years for the purpose of opening it to commerce and agriculture. The financiers have also purchased a 3,000 ton steamer of the same name as the island from a firm at Kiel, which will carry a heavy cargo of coal, provisions, agricultural implements, machines and portable houses for the intended German colony. The island is separated from the mainland only by a narrow channel, and is said to be particularly suited for the cultivation of corn and vegetables, as well as for sheep farming.

## THE CONFERENCES

### EAST MAINE CONFERENCE

#### Rockland District

*Clinton and Benton.*—Rev. J. B. Aldrich finds plenty to do on this charge, but in no sense can it be made to appear as drudgery. Reports at the first quarterly conference indicate splendid conditions. At Benton a new carpet has been laid in the chapel, at a cost of \$68, all of which is paid. At Clinton a Cradle Roll has been added to the Sunday school. Repairs on the parsonage have been made at an expense of \$35. The advisability of having new and modern pews in the church was discussed, and a committee appointed. Surely new pews will be more in harmony with the fine church building at this place than the old ones now in use.

*Georgetown and Arrowsic.*—Rev. W. H. Powlesland and family were loyally received for the second year on this charge. The people of this island are of good old Methodist stock. They know how to appreciate the labors of pastor and preacher. Children's Day was observed with the baptism of one child at Georgetown and a good concert at Arrowsic. Necessary repairs are to be made on church property at once. The outlook is for a good year.

*Pemaquid and New Harbor.*—Rev. C. F. Beebe is well satisfied with his appointment to this charge for the present year. In many ways this is a delightful field of labor. The historic features of this strip of the Maine coast have been repeatedly mentioned, but there is doubt if the importance of its history is appreciated. With the present international interest in the celebration at Jamestown, Va., some of us are led to say that, with the unquestioned evidences at hand, Jamestown in Pemaquid, Me., was of greater importance to the American colonies than the place of the same name in the South. It is reported that the State Commission is about to erect the long-hoped-for castle, at the old fort. We sincerely hope that the report is correct. At the recent visit of the new presiding elder, the people came together for social, business and religious exercises. We are fast coming to understand that all social and business life should be a matter of religion. The presiding elder preached a strong sermon, a good choir made melody, and live official members gave excellent reports. Attendance at all regular services is good. The Epworth League, under the leadership of Miss Dora Partridge, is a great help to the pastor. The Ladies' Aid Societies are well organized and active. Finances are well in hand for the year, and insurance on both churches and parsonage has just been renewed.

*East Pittston.*—Reports at the quarterly conference recently held indicate a healthy condition on all parts of the charge. The Epworth League has been reorganized, and is proving a valuable auxiliary in church work. Rev. E. S. Gahan is praying and working for spiritual results.

*Waldoboro and Winslow's Mills.*—On Sunday, Aug. 5, 2 adults were baptized and received into full connection, and, on Aug. 12, 2 others were baptized. New electric lights have been put in the vestry at Waldoboro, and the system will soon be installed in the auditorium. The new bell at Winslow's Mills will serve to arouse people on the outside of the chapel, and Rev. L. L. Harris will continue to attend to that duty on the inside. Mr. Harris is to deliver the annual sermon at the "Old German Meeting-house," Aug. 19.

*North Waldoboro and Orff's Corner.*—The presiding elder is anxious to secure a suitable pastor for this charge. In many ways it is a desirable appointment. For the present, Rev. L. L. Harris, of Waldoboro, is conducting a prayer-meeting on Friday evenings at North Waldoboro.

*Vinalhaven.*—Rev. I. H. Lidstone and family were cordially received by the people of this island town, and are making for themselves a large place in the affections of this hospitable and united parish. Mr. Lidstone has set a splendid example to all itinerant ministers, in that at the end of six weeks' residence on the charge he was able to address by name 250 persons. Consecrated service is being given, and

such is always heartily supported. Repairs have been made on the parsonage. Public services are well sustained. Prospects are bright. May God grant His richest blessings to pastor and people! A. E. MORRIS.

#### Bucksport District

*South Robinson.*—The people speak in the kindest terms of their pastor, Rev. B. F. Gott. Mr. Gott said he had done one good thing, for he had put his trade as a mason to good effect in rebuilding in a most substantial manner the church chimney; but the people say he is doing other good things, also. He would like to build a chapel at North Perry, and most of the people would like to have him. If we can secure some outside help, we will tell the pastor to begin this worthy enterprise.

*Millbridge.*—The minister appointed at Conference time resigned the first of August. Rev. W. O. Allen is spoken of as a fine preacher. He goes to his home Conference in the West. The beautiful little church at Wyman is soon to be dedicated. The people at Millbridge are about to begin repairs on the church building. This ought to make a desirable charge for one of our Conference men; and as the official members desire a Conference man another year, they shall have one if the presiding elder has his way in the matter.

*Alexander Circuit.*—This charge is served faithfully by Rev. W. L. Bradeen. The desire of this pastor's heart is that a gracious revival may stir the entire circuit during his pastorate.

*Bar Harbor.*—Under the faithful labors of Rev. S. L. Hanscom and his son, Rev. W. A. Hanscom, the various departments of the church are doing work. Mr. Hanscom is a power for good in the moral life of this famous summer resort. The quarterly conference invited the East Maine Conference to hold its 60th session, in the spring of 1907, with the church at Bar Harbor. The presiding elders of Bangor and Rockland Districts were informed of the invitation and accepted the same with thanks. So, Providence permitting, the next session of the East Maine Conference will be held at Bar Harbor. We will all take due notice thereof, and govern ourselves accordingly.

*Cutler.*—Rev. N. F. Atwood, the pastor, is kindly regarded by all the people of this community, although but few are members of the church. It was our privilege to accompany the pastor and the Junior League, on a visit to their superintendent, Miss Myra Morong, out to "The Light." The pastor said, in his report to the quarterly conference, that the people proposed to repair both church buildings on the charge immediately, and that Psalm books and our Order of Service were to be put in without delay.

*Whiting.*—On our visit to this church we find our people greatly desirous to have preaching. A little re-arranging of our charges in this corner of the district will enable us to grant their request at the next session of Conference. The people are diligent, even if a pastor's leadership is wanting, for they are repairing their church property and doing other work in preparation for the future.

*Edmunds.*—Children's Day was very successfully observed at Edmunds. The first and foremost desire of the pastor's heart is the winning and saving of men, women, and children to Christ and the church. Mrs. Jennie Price White, daughter of Rev. J. W. Price, of Atkinson, is a great help to our work at South Edmunds. Rev. J. F. Thurston is pastor.

*Ellsworth.*—Rev. J. P. Simonton is serving the longest pastorate of any man in the Conference. This is his ninth year at Ellsworth. Rev. S. L. Hanscom is a close second, however, for this is his eighth year at Bar Harbor. Rev. J. D. McGraw comes third; he is serving his sixth year at Surry. If we named the fourth in the list, we would have to leave the district, for Rev. H. W. Norton is on his fifth year at Dover. Seven men are serving their fourth year, more their third, still more their second, and still more their first. Rev. J. P. Simonton has done good work along all lines during his long term of service with this church. Both the pastor and people hope to see their new church building dedicated this year. Ellsworth is one of the places that ought to have a growingly successful future in church life.

*Lubec.*—Rev. C. E. Bromley is gaining a good place in the hearts of the people of this charge.

His sermon before the veteran soldiers some time ago is very highly spoken of. Mr. Bromley makes himself helpful to the brethren on his end of the district. A very worthy trait indeed!

*Penobscot.*—Good reports continue to come to us concerning the work under the care of Rev. C. H. Bryant. We are glad that the passion of so many of our men is to build up the church in the one way that tells for future aggressiveness and service, namely, the receiving of such as shall be saved into the church, where they can give all their ransomed being's powers to a cause that lives to bless mankind. H. B. H.

### VERMONT CONFERENCE

#### St. Johnsbury District

*Irasburgh.*—The visit of the pastor's wife, Mrs. G. H. Wright, to her mother and other friends in Lynn, was noted some time since. While there Mrs. Wright was taken seriously ill, so much so that her husband was summoned. She was able to be brought home after a little, but has had a long and trying illness, from which she is reported to be slowly recovering; she has begun to attempt a little housework, but is still under the care of a physician, and is not likely to be fully restored to her usual health and vigor for some little time. The work is reported to be hopeful both here and at Coventry, which Mr. Wright also serves.

*Danville.*—Rev. C. J. Brown reports 3 baptized and 3 received on probation the first Sunday in August, as a result of schoolhouse meetings. The fact contains a hint for other pastors.

*Westville.*—The pulpit is supplied by Rev. J. C. Wright, who resides in Topsam. The congregations are said to be good, and a Sunday-school has been organized, the charge having been without one for some time. The writer was met at Peacham one hot Sunday recently, at the close of the morning service, by Mr. C. H. Welch, of Groton, with a good team, and hurried by a "short cut" to reach a supposed service at Westville at 2 o'clock in the afternoon. The distance must have been at least a dozen miles, and the road led up and down some of the seemingly steepest even of Vermont hills. Altogether it was not a trip one would take for pleasure alone unless it could be done in leisurely fashion; but the destination was reached on time, lunch being

Continued on page 1084

### More Than Money

#### A Minister Talks About Grape-Nuts

"My first stomach trouble began back in 1895," writes a minister in Nebraska, "resulting from hasty eating and eating too much. I found no relief from medicine and grew so bad that all food gave me great distress.

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"My work as a minister calls me away from home a great deal, and recently I drifted back to fat meat and indigestible foods, which put me again on the sick list.

"So I went back to Grape Nuts and cream and in four days I was put right again. The old dull headaches are gone, stomach comfortable, head clear, and it is a delight to pursue my studies and work.

"Grape-Nuts food is worth more than money to me, and I hope this may induce some sufferer to follow the same course I have."

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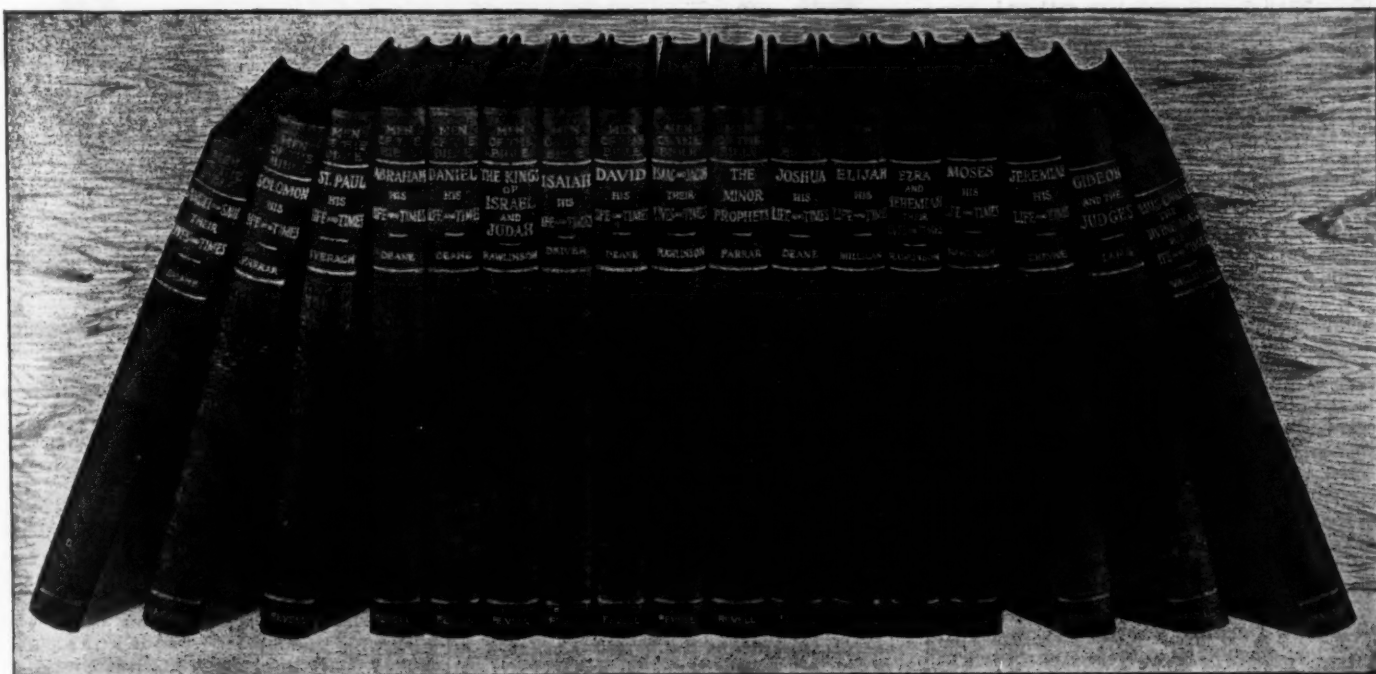
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**Gideon and Judges** By Rev. J. M. Lang, D.D.

**Kings of Israel and Judah** By Rev. J. H. Valtings, M.A.

**David** By Rev. W. J. Deane, M.A.

**Solomon** By Rev. Dean Farrar, D.D.

**Samuel and Saul** By Rev. W. J. Deane, M.A.

**Daniel** By Rev. H. Deane, B.D.

**Elijah** By Rev. Professor W. Milligan, D.D.

**Isaiah** By Rev. Canon Driver, M.A.

**Jeremiah** By Rev. Canon Cheyne, D.D.

**Ezra and Nehemiah** By Rev. Canon Rawlinson, M.A.

**Minor Prophets** By Rev. Dean Farrar, D.D.

**Jesus Christ, the Divine Man** By Rev. Canon Rawlinson, M.A.

**St. Paul** By Rev. Prof. Liverach, D.D.

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## The Conferences

Continued from page 1082

eaten while on the way. Under these circumstances it proved a little — disappointing, shall we say? — to meet the pastor on his way to his place of entertainment, and find that the people had just dispersed after the Sunday-school session, no service having been planned for the afternoon because for various and sundry reasons it was thought that the time was "not opportune" for the quarterly meeting. The telephone had not been utilized, as the pastor was intending to drive down to Groton and explain matters later in the day.

**Groton.** — From Westville the drive was a comparatively short and easy one to where the poet of the Vermont Conference delights his audiences from Sabbath to Sabbath. It seemed "decreed," however, as some of the older Presbyterian brethren of this section would put it, that the presiding elder should take at least a temporary and partial vacation from preaching. A heavy thunder shower came up toward the latter part of the afternoon. This had hardly passed before another began to threaten, which broke upon the place in good earnest about twenty minutes before the time appointed for the service, and lasted nearly an hour. The Sunday evening meeting had been omitted since hot weather came on — a fact of which the writer was not aware when he arranged his schedule, so under the circumstances it was not surprising that the people did not come out. As not more than two besides the preacher expectant were present at any one time, the service was given up. Think of it! A whole Sunday with only one service! Mrs. Hough lingers in about the same condition, having been confined to the bed nearly a year. The wonderful vitality she has manifested, under conditions such as have existed, gives her friends seasons of hope that she may recover, alternating with periods of depression; but she apparently maintains the same even, cheerful calm through it all, knowing that all is well, come what may.

**Canaan.** — Rev. J. F. Olin has been supplying this charge while still making his home in Lyman, N. H., his aged mother being unable to move to the charge. Mr. Olin's wife recently had the misfortune to break her leg, since which time her husband has been kept at home, and Rev. J. L. Wesley, a former pastor, but now residing in St. Johnsbury, has supplied the pulpit. Congregations are reported much smaller than last year, when the Adventist Church at Hall's Stream and the Congregational Church at West Stewartstown were both closed. Both have pastors now.

**Bloomfield.** — At a recent visit Rev. F. W. Blackburn, wife and three children, were found comfortably established in the parsonage and apparently doing well. The presiding elder preached to the largest congregation he has seen in the old church. Parties having leased the hall at the village and put in a stock of bankrupt goods, no afternoon service could be held at that point.

**Guildhall.** — After a ride of twenty or more miles on the hottest Sunday of the year, an evening service — preaching and the Lord's Supper — was conducted here. The hospitality of Mr. P. R. Follansby and daughter was much appreciated. Mrs. Follansby had been called to the better land since the writer's previous visit. Our Sunday-school superintendent, F. L. Follansby, another member of the same family, has closed out his mercantile business and entered the employ of the paper company at Berlin, N. H. A representative of the W. F. M. S. of the Church South was met on this visit, in the person of Miss McDaniel, of Kentucky, a friend of Miss Follansby.

**Woodbury.** — Rev. W. L. Sizer, who took the place of Rev. S. F. Cooley when the latter was obliged to relinquish the work, appears to have adjusted himself to the situation and to be in

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OL 73

favor with the people. He is also preaching for the people at East Elmire.

**Greensboro and Stannard.** — Quick time and two teams were the order, so that the "district superintendent" might reach the first point on this charge from Woodbury in season for the service due to begin about 1 P. M.; the next point was the "Four Corners" where a 3 o'clock service is maintained. After returning to Greensboro Bend and partaking of a late dinner, Stannard was the objective point, and here a goodly congregation listened attentively to the writer's fourth sermon for the day. The Lord's Supper was again administered, after which the return to the parsonage was speedily made, completing (so Mr. Ross said) thirty-five miles for the day, starting from Hardwick.

F. W. L.

## MAINE CONFERENCE

## Portland District

**South Portland, People's Church.** — The fourth year of the present pastorate at this church opens favorably. A spirit of unity and aggressiveness prevails throughout the whole church, and there is a most happy relation between pastor and people, as was manifest by a hearty reception given Rev. W. P. Lord and family on their return from Conference. Since Conference 9 persons have been received into full membership. The primary department of the Sunday-school has recently been equipped with kindergarten chairs, tables, etc. — a gift from a friend of the Sunday-school. A new carpet and pews have been placed in the church at a cost of about \$1,000, all of which has been paid or provided for. Beginning Sunday, July 8, reopening services of three days were held. The Sunday morning sermon was preached by the pastor, upon "The Mission of the Church." In the evening Rev. J. M. Frost, of St. Johnsbury, Vt., preached a very able gospel sermon to a large

and appreciative audience. Monday evening an Epworth League rally was held, and an excellent address delivered by Rev. Daniel Onstott, of Old Orchard. Tuesday evening a jollification meeting was held. Short addresses were given by the pastor, by Rev. G. R. Palmer, of Elm St., by Rev. John Collins, who was pastor of this church many years ago, and by Rev. John Manter, of the Baptist Church. At the close of the service one of the officials came to the pulpit and presented the pastor with a purse of money, and in a few well-chosen words expressed, in behalf of the members, appreciation of his services, and invited him to take a rest, which he did. During the present pastorate this church has sent out two of her young people into mission work — one foreign and one home: Miss Bessie Crowell, now in India, and Miss Edith Rankin, the newly assigned deaconess to the Maine Conference. Miss Rankin comes well equipped. She is a graduate from the Gorham Normal School, and has just graduated from the Lucy Webb Hayes Training School, Washington. Previous to her entering the work of the deaconess, she was one of the successful public school teachers of South Portland. Miss Crowell's letters from India are frequently published in the Portland papers, and are read with a great deal of interest by a large number.

B. C. W.

## NEW HAMPSHIRE CONFERENCE

## Dover District

**Newmarket.** — Rev. D. C. Babcock, preacher in charge of this field, once of the best in the Conference, served by many of the princes in Israel, was recently reported to be seriously ill. Happily the peril was promptly averted, and clerical service was only slightly interrupted. Some things are being brought to pass in Newmarket, and with a favoring outlook. Pastor Babcock and his wife are off for a

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vacation. The church will be closed Aug. 19 and 20. Mr. Babcock is to speak on Temperance Day at the Wyoming camp meeting, near Wilkesbarre, Pa., and has accepted an invitation to speak on "The Question of the Age," Aug. 28. He is to preach, also, at Wilkesbarre, Aug. 28. Our esteemed brother is no stranger in the region whither he goes for this service. Both he and his friends there will find much pleasure in this renewed activity. Entertainment will be at the home of a lawyer whom Mr. Babcock found in a coal-breaker years ago, and later encouraged to go to Wesleyan University. A good Methodist education thereby became a vital part of this Presbyterian attorney's equipment. He kindly remembers his early friend, and has lovingly made this pleasant summer outing and service possible. The Newmarket pastor will return for Hedding camp meeting, Aug. 29. O. C.

## NEW ENGLAND CONFERENCE

### Boston District

*Dorchester, First Church.* — During the summer season the three evangelical Protestant churches of the Lower Mills Village, in order to provide for the pastoral vacations, have arranged to hold union Sunday services. On Sundays, July 29 and Aug. 5, the services were held in the Methodist Church, with Rev. W. H. Powell officiating; Aug. 12 and 19 they were held with the Baptist brethren, with Rev. Lyman R. Swett as pastor; and Aug. 26 and Sept. 2 the Congregational Church, with the pastor, Rev. G. W. Brooks, is the entertainer. The committee of arrangements are: Dr. N. R. Perkins, for the Methodists; Howard E. Savage, for the Baptists; and Murray Ruggles, for the Congregationalists.

### Political Conditions in New England

From Springfield Republican.

The exceptional conditions in the politics of the New England States may not be appreciated to the full by the country, nor even by the inhabitants of this region. It is very seldom that all of these States exhibit signs of serious political unrest at the same time. New England is not resting easily at her old anchorage. For several years there have been astonishing phenomena, now in one State and now in another, but there has been no common upheaval — possibly because the six commonwealths have not voted simultaneously, save in the last presidential year, since 1902. For while Massachusetts and Rhode Island vote for State officers each year, the elections for State officers in Maine, New Hampshire, Vermont and Connecticut are biennial. This fall will see all New England at the ballot-box, Maine and Vermont leading off early next month. Those who would try to forecast, in any degree, the possibilities of the season should first consider what the different States have been experiencing in their separate bosoms the past four years.

If we were to adopt a pathological phraseology and consider each commonwealth as a patient, we should begin by saying that the patient in every case had been showing marked symptoms of nervous irritability over local conditions. Let us begin with Maine. The popular revolt against the prohibitory law has been growing steadily in intensity, until a climax seems to have been reached under the administration of Gov. Cobb, who has identified himself with the policy of rigid enforcement. The same feeling against this law might have been made manifest two years ago, had not 1904 been a presidential year. Maine votes on State issues, in reality, but once in four years, because her foolish September elections are given national significance by outsiders. The truth is that 1906 has been awaited with eager-

ness by many a Maine Republican in order to do something toward smashing State prohibition and introducing the system of local option. Every Maine city at the last municipal elections went against the Republicans on this issue. It has seemed to be the natural thing to say for months past in every country store: "Watch out in September." Even candidates for county offices in strong Republican counties are trembling with anxiety over the coming election because they fear a general party smash-up on this local sumptuary issue. And it is impossible to ignore these conditions when we recall that State prohibition seems to be a losing policy both East and West, Vermont, which is an essentially rural State, having but recently discarded her prohibitory law. If Congressman Littlefield should be defeated, his zealous and unyielding support of prohibition would probably account for the catastrophe quite as much as the opposition of organized labor.

The whole northern tier of our New England States, usually the hardest to stir out of their traditional party allegiance, are this year in acute disquiet, it seems. Vermont began cavorting in unheard-of attitudes four years ago, when Mr. Clement, as an independent, polled nearly 30,000 votes on the license issue. Mr. Clement is again in the field. Nominated by his own group of independent Republicans, he has been endorsed by the Democrats, and as a fusion candidate is once more appealing to the Vermont he knows so well. He charges maladministration in State affairs, and, all in all, he offers an attractive program of shake-up. Across the Connecticut River lies the Granite State, the fief of the "B. and M." Winston Churchill's dashing anti-railroad campaign for the governorship, in defiance of the caste, is a demonstration that New Hampshire is no lacuna in the area of political disturbance, which stretches from Passamaquoddy Bay to Lake Champlain.

In the southern tier, composed of Massachusetts, Rhode Island and Connecticut, the signs of unrest have been even more sensational. Rhode Island was carried by the Democrats twice in succession, in 1902-1903, and they lost the governorship by only a few hundred votes. The discontent this year has burst forth again in the independent senatorial candidacy of an old time Republican manufacturer, Col. R. H. I. Goddard, who has been endorsed by the Democrats, and who stands in protest against the Republican tariff policy of stand pat as well as against the Aldrich-Brayton bossism. Connecticut has had no opportunity to vote on purely State issues, unaffected by presidential preferences, since 1902; but in the past two years signs have been numerous of a growing popular discontent with lobby rule in the legislature, and the lowering of the State's civic ideals as illustrated in the smirch triumph of Bulkeleyism. The moral protest has been especially notable in the outbreaks of Connecticut clergymen, while Mayor Thayer's continued strength in the Republican stronghold of Norwich tells a story of the growing power of radicalism in the State. As for Massachusetts, such political lurchings as she has exhibited in 1904 and 1905 have attracted no end of attention. Douglas (Democrat) for governor, by a thumping majority, in 1904; Whitney (Democrat) nearly elected lieutenant governor in 1905 on the mere strength of tariff reform in this commonwealth; Moran, a political jumping-jack with a new broom, chosen district attorney for Suffolk County against all the old party candidates — these are Massachusetts' extraordinary deeds in the teeth of all the law and the prophets.

Have we seen the end of the cutting up in New England? What reason is there to suppose that this section has suddenly grown contented again? Are New England's grievances, local and national, now completely satisfied? We shall see when the votes are counted. Meanwhile, as they say in Maine, "watch out."

**MEN WANTED.** — The Genesee Conference will need not less than a dozen additional men for the supply of its work this fall. Rev. S. A. Morse, Lockport, N. Y., is the secretary of the board of presiding elders, and to him all communications should be addressed.

**NOTICE.** — The annual meeting of the Empire Grove Camp-meeting Association will be held on the camp ground, Saturday, Aug. 25, at

1 p. m., for the election of officers and the transaction of any such business as shall come before this meeting.

A. B. McALISTER, Sec.

### Souvenir Colored Post Cards — 30 Cents in Stamps for Set of 20. — Published by Boston & Maine R. R.

For the tourist who delights in the after enjoyment of his vacation journey, there is no more pleasant reminder than a souvenir postal card of some beautiful scene or pleasant picture of the territory visited. The Boston & Maine R. R. appreciating the fact that almost everybody is more or less interested in these colored post cards, has this year issued a beautiful set of colored post cards, twenty in all, each one representing some beautiful New England view point, whether mountains, seashore or inland. These cards are the expensive lithograph post cards, done in natural colors and especially attractive and artistic in their make up. The entire set will be mailed to any address upon receipt of 30 cents by the Boston & Maine General Passenger Department, Boston.

— Through the efforts of the local Salvation Army workers, upwards of a thousand children will have enjoyed ten-day vacations in the country before the summer season closes. The Army has established in the heart of the Newtons a "Fresh Air Camp" for the benefit of the suffering children of the tenements, where with practically no restrictions on their actions the little people are comfortably housed, fed and entertained.

## CHURCH REGISTER

### HERALD CALENDAR

Claremont Junction Camp-meeting,	Aug. 13-27
Empire Grove Campmeeting at East Poland, Me.,	Aug. 16-27
East Livermore Campmeeting,	Aug. 17-27
Claremont Junction Camp-meeting,	Aug. 18-26
Northport Wesleyan Grove Camp-meeting,	Aug. 20-25
Sterling Camp-meeting and Epworth League Assembly,	Aug. 20-26
Foxcroft Camp-meeting,	Aug. 20-26
Martha's Vineyard Camp-meeting,	Aug. 20-26
Sheldon, Vt., Camp-meeting,	Aug. 20-27
Wilmington Camp-meeting,	Aug. 20-27
Bucksport Dist. Ep. League Convention, East Machias Camp-ground,	Aug. 24-25
Ithiel Falls, Johnson, Vt.,	Aug. 24-Sept. 3
Nobleboro Camp-meeting,	Aug. 26-Sept. 2
Laurel Park Camp meeting,	Aug. 26-Sept. 3
Laurel Park Summer School of Inspiration, Northampton,	Aug. 26 Sept. 3
East Machias Campmeeting,	Aug. 27-31
Hedding Campmeeting, Hedding, N. H.,	Aug. 27-Sept. 1
Asbury Grove Camp meeting,	Aug. 27-Sept. 3
Groveton Camp-meeting,	Aug. 28-Sept. 3
Wilmot Camp meeting,	Sept. 3-7

### Marriages

**STEVENS — LAWRENCE** — At the residence of Mr. Augustus Stevens, Ains, Me., Aug. 15, by Rev. Sidney O. Young, Walter A. Stevens and Estelle Lawrence, both of Bath, Me.

**DEERING — CAMPBELL** — In Bath, Me., at the Beacon St. Church, parsonage, by Rev. Geo. D. Stanley, Carroll A. Deering, of Bath, and Annie M. Campbell, of West Bath.

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## The Model Church

Well, wife, I've found the model church! I worshiped there today;  
It made me think of good old times, before my hairs were gray.  
The meetin'-house was finer built than they were years ago;  
But then I found, when I went in, it wasn't built for show.

The sexton didn't seat me 'way back by the door;  
He knew that I was old and deaf, as well as old and poor;  
He must have been a Christian, for he led me boldly through  
The long aisle of that crowded church to find a pleasant pew.

I wish you'd heard the singin'—it had the old-time ring;  
The preacher said with trumpet voice, "Let all the people sing;"  
The tune was "Coronation," and the music upward rolled,  
Till I thought I heard the angels striking all their harps of gold.

My deafness seemed to melt away; my spirit caught the fire;  
I joined my feeble, trembling voice with that melodious choir,  
And sang, as in my youthful days, "Let angels prostrate fall;  
Bring forth the royal diadem, and crown Him Lord of all."

I tell you, wife, it did me good to sing that hymn once more;  
I felt like some wrecked mariner who gets a glimpse of shore;  
I almost want to lay aside this weather-beaten form,  
And anchor in the blessed port forever from the storm.

The preachin'! well, I can't just tell all that the preacher said;  
I know it wasn't written; I know it wasn't read;  
He hadn't time to read it, for the lightnin' of his eye  
Went passing 'long from pew to pew, nor passed a sinner by.

The sermon wasn't flowery, 'twas simple Gospel truth;  
It fitted poor old men like me; it fitted hopeful youth;  
'Twas full of consolation for weary hearts that bleed;  
'Twas full of invitation to Christ, and not to creed.

The preacher made sin hideous in Gentiles and in Jews;  
He shot the golden sentences down on the finest pews;  
And, though I can't see very well, I saw the falling tear  
That told me hell was some way off, and heaven very near.

How swift the golden moments fled within that holy place!  
How brightly beamed the light of heaven from every happy face!  
I longed, dear wife, for that sweet time when friend shall meet with friend,  
Where congregations ne'er break up, and Sabbaths have no end.

I hope to meet that minister—the congregation too—  
In the dear home beyond the skies, that shines from heaven's blue.  
I doubt not I'll remember, beyond life's evening gray,  
The face of God's dear servant who preached His Word today.

Dear wife, the fight will soon be fought, the victory be won;  
The shinin' goal is just ahead, the race is nearly run.  
O'er the river we are hearin' they are through to the shore,  
To shout our safe arrival where the weary weep no more.

—Selected.

### THE DISTRICT LIBRARY

REV. G. W. HUNT.

Presiding Elder St. Albans District.

WITHIN the past few years there has been awakened an increasing interest in the matter of libraries. Public—city and town—libraries have multiplied through the aid given by Mr. Carnegie and others, until nearly every town and, in some cases, even the villages, have their public libraries, and, connected with them, the reading rooms which are supplied with current publications. A district library, however, is a new and rare thing. The St. Albans District Library is the only one of its kind in Methodism, so far as we know.

At the Preachers' Meeting held in October, 1900, Rev. C. S. Nutter, D. D., then presiding elder of the district, suggested the idea to the preachers on the district, and a Book Club and District Library was organized.

The following rules were adopted and have since continued in force:

1. The headquarters of the Library shall be at the district parsonage.
2. Any pastor on the St. Albans District may become a member of this club by the payment of one dollar to the purchasing committee, which shall consist of the presiding elder of the district, the pastor at St. Albans, and the pastor

of the Georgia charge, and shall continue a member by the payment of 50 cents annually. All such fees shall be used for the purchase of books.

3. A member of the club may retain a book not longer than thirty days, and then forward it to the next man on the list at his own expense.

4. Books on the courses of Conference study may be loaned to any pastor on the district, as also all books not needed for circulation in the club.

As it appears by the above rules, any pastor on the district may have twelve books a year.

The clubs are made up by the presiding elder immediately after the adjournment of the Annual Conference, twelve members constituting a club. A list of the twelve names and the time each person is to receive a particular book, is pasted in the front of that book. At the end of the year the books are returned to the District Library.

This year we have two such clubs. The expense, as seen by the rules, is 50 cents a year for each member, and this, with the postal expense of forwarding the book—which will average about ten cents a book—makes the total cost for the use of twelve books per year to each member about \$1.70.

The four years' courses of study are kept in the Library and loaned to the preachers on the district without charge. There are

now about 500 volumes in the Library, and the use of any volume, aside from the books that are circulating among the members of the clubs, can be had by any preacher on the district without cost. The Library contains many of the standard works of Methodism, including some of the latest and best publications in Methodist literature, and the Library is becoming a very helpful institution to the preachers on the district.

Some person may ask: Why is a District Library needed? This question may be answered by reference to a general condition which confronts the church at the present time—a condition which the church, especially in this section of the country, has to meet, namely, a ministerial supply insufficient to meet the demand, not perhaps always in numbers, but in kind. We may not yet have come to the point where numerically we have not a sufficient supply to meet the demand; but it is becoming more and more difficult in this northern region to supply the churches with the kind of ministers they feel they need.

Each year the church is making an increasing demand for a studious ministry—men who know whereof they shall speak, and whose speech shall be in substance such as will interest, instruct and edify the hearer. To such an extent is this demand being made that special emphasis is laid upon the necessity of a thorough training in the schools and colleges. Not that alone is demanded; the church is asking for men who will be every day students, whether or not graduates from the schools. And with all that is being done by our schools in sending out men into our ministry, they are not furnishing a number sufficient to supply all our pulpits, especially our smaller charges, which, in some of our Conferences—notably the Vermont Conference—constitute a large proportion of the whole number of charges.

These small charges do not attract strongly a young man who has spent years and hundreds of dollars in fitting himself for the work, and who in many instances graduates from our schools

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under heavy indebtedness incurred in securing his fitting. And when one looks at the opportunity to do good, rather than the possibility of promotion, he certainly cannot find the means on an income of \$400 or \$500 a year to purchase the books needed to keep in touch with the best current religious thought. Not being able to secure a sufficient number of this class of men to fill the appointments, we are compelled to take men from our secondary schools, and some men from the farm and the shop, men who have had but little opportunity for school training, but who have heard the divine call, whose hearts have been touched by the Spirit of God, and who are willing to serve the church in any place where they can be used. Many of these men realize their mental unfitness for the work, yet are anxious to do their best toward securing the best possible fitting under the circumstances. Right here the embarrassment of poverty confronts them. With an income scarcely sufficient to secure the bare necessities of life, how can they obtain the necessary books to keep pace with the best thought of the times? The man with a salary of \$400 or \$500 a year, a wife and from two to five children to feed and clothe, and a horse and wagon to keep, will not have much money to expend for books and current literature.

We are not surprised at the small and limited libraries found in some Methodist parsonages; rather we are surprised that many of our preachers are able to get together as much of a library as they do. However, these men must have books. The churches, which — sometimes it seems — so begrudgingly give them their small stipend, demand that they shall bring fresh material into the pulpit every Sunday. So we repeat, they must have books. And it is just here we find the answer to the question: Why is a District Library needed? To furnish these men with books, books closely related to their work. Give one of these men the tools with which to work, and he soon shows himself to be a "workman that needeth not to be ashamed," and of whom the church need not be ashamed.

We are not yet able to supply all the books that are needed, but our District Library is growing. The only means thus far at our disposal for the building up of the Library have been club members' fees and the contribution of books by a few friends. We know of no place where an endowment of a few hundred dollars, or the contributing of up-to-date literature, will do more good or bring in larger dividends to the church.

We do not claim that we have in this way wholly solved the problem of how to find a supply sufficient to meet the demand of the church for a well fitted ministry, but we do believe that we have taken one long stride in that direction, and what has been done on the St. Albans District can be done on every other district in Methodism. Knowing the helpfulness of the District Library, we recommend it as worthy of a trial by others.

St. Albans, Vt.

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## Editorial

Continued from page 1065

the calendar was established, the year beginning on what would now be July 19. Prof. Breasted arrived at these conclusions during his long trip of exploration to the Nile Valley, when he compared the astronomical dates in the old and middle kingdoms of Egypt.

## BRIEFLETS

Wesleyan Academy at Wilbraham will open Wednesday, Sept. 12. Dr. Newhall has consented to retain the office of principal for the present, thus giving the trustees a longer time to select his successor. He will be relieved of some outside duties, and will conduct one or more courses in Greek.

More and more, in these days, we need men who are not afraid to stand up publicly for the things which they profess in private.

In its last week's issue the *Congregationalist* returns to the question of the future of Andover Seminary, giving to our recent editorial generous space and comment. With characteristic largeness of vision and of faith it closes as follows:

"It would be easy to mention obstacles in the way of carrying out so large a plan as this. Yet the old Andover is as much an institution of the past as are the conditions which called it into being and the plans of its founders. New conditions call for large plans and promise corresponding results. The alumni of Andover will welcome friendly suggestions prompted by an interest which is common to all Christian denominations, and a need which summons them all to active co-operation."

If the world is growing better—and who that carefully observes the signs of the times can doubt it?—it is growing better, not because of the quickening of some great, impersonal, abstract public conscience, but because of the steady moral uplifting and improvement, through religious and educational influences, of millions of concrete individuals.

Dr. J. P. Brushingham's new book, "Catching Men," studies in vital evangelism, will be ready for the publishers, Jennings & Graham, Sept. 1.

The *Pittsburg Christian Advocate* remarks: "Out in Northern Minnesota a presiding elder recently walked eighty miles through forests and swamps to hold services in a new town. Where is the preacher who was sighing for a return of the 'good old times,' and the likes of the men who used to be?"

Only that which we are continually striving to impart to others is the thing which we really possess ourselves. Is it joy? Then shall we be truly joyful. Is it comfort? Then shall we be sweetly comforted. Is it help? Then the Everlasting Arms shall be underneath us. He only who offers nothing to others has no spiritual possessions.

German financiers are anxious lest Russia's financial position become so precarious as to render insecure the foreign loans already made. This anxiety quite outweighs abstract sympathies for the autocracy. It is, therefore, with considerable uneasiness that persistent reports of Russia's inten-

tion to issue a new loan have been received. Reassuring reports (evidently manufactured for a purpose) as to Russia's prosperity continue to flow into Germany, which would have the first refusal of a new loan. If the Czar were strong enough to carry out the policy which he evidently proposed to himself, these fears would not be so acute and constant.

As American patriots we are called upon to advance. The destiny of America lies in the future, not in the past. The drummer boy of Napoleon, when asked if he could beat a retreat, replied with spirit: "No, but I can sound an 'advance' that will wake the dead!" The call is to be better, if that be possible, than were our forefathers. Speak unto the American Israel that they go forward! God has done great things for America, but He has greater things yet to do if only the people of America will love Him with their whole heart and exalt Him in all their life.

A Mr. Heron of Edinburgh has been conducting a series of studies on national deterioration, and finds that half the children born come from one fourth of the families of Great Britain, and that fourth the poorest in the land. In the well-to-do and educated classes the number of births is inversely small, and the classes where disease and weakness prevail yield the larger contribution to population. This is a finding calculated to set all the editors and preachers to thinking.

A man's character is not betokened by the shine of his coat nor is it measured by the size of his tailor's bill. It is well to dress neatly and becomingly so far as one's means will allow, but the man is more than his manners, and the question of appearance is of far less importance than that of inward character. Yet many people judge of others simply by their clothes, their compliance with etiquette, and their polish of manner. It is desirable to observe the amenities of life, but he whose sole stock-in-trade is a smooth manner, a soft voice, and an ability always to seem conventional, is a sorry specimen of humanity.

A beautiful memorial is soon to mark the spot where the great Livingstone died while on his knees at Ilala, near Chitambo's Kraal, Central Africa, not far from seventy miles southeast of Lake Bangweolo. The place is off the line of travel in Africa, and remote from the mission stations founded in the central district since Livingstone's death. His heart was buried beneath the tree on the spot where he died, but the place is marked by an obelisk. It is now proposed to establish two strong mission stations, one at Chitambo, which is nearly 250 miles west of Lake Nyassa, the other one at Miron.

In the Christian life, even in the best Christian lives, there are apt to be slack seasons, alternations of interest and disinterest, and waxings and wanings of zeal and endeavor. Feeling and ambition now run at flood tide, and again fall away to low ebb. This strange alternation of currents is to be explained only in general terms by calling it the result of "sin," for, dealing with it in the particular, it is seen to be due partly to reaction, partly to temperamental peculiarities, and partly to sheer weariness, mental or physical. The bow cannot be always bent, nor the strain on mind and heart uninterrupted. There must be times of resting, periods of relaxation, which need not be simple, but may be

spiritually helpful in the long run. It is not to be expected that particular forms of Christian work should be pursued absolutely without interruption through the year; but what may properly be asked is that the spirit for Christian work be maintained without loss or deficit, whatever may be the conditions of life, either local or individual. When a season for rest comes, it should not be a season of slackness, or moral rout and riot, but a time when, if the soul walk for awhile by the still waters, it has as its companion meanwhile the Good Shepherd, who gives it to drink, as its need is, of the water of life.

At a single sitting, on Sunday, the editor read the little book just from the Pilgrim Press, Boston, by President King, of Oberlin College, entitled, "Letters on the Great Truths of Our Christian Faith." Only because he received so much benefit from the volume, is he led to call particular attention to it. Immediately a half-dozen copies were secured for distribution among special friends. Seldom have we read after a man so sane, instructive, and illuminating. With many people, even adult Christians, the greatest need is to be relieved from Judaic and legal views and theological notions which cling tenaciously because taught in youth. We heard Phillips Brooks say once that no person ever possessed a restful and satisfactory faith until he had passed from traditional views to a personal and experimental apprehension of the truth. Just this President King helps the reader to do. The writer wishes he was able to distribute at least a thousand copies of this remarkable faith-making volume.

## N. E. DEACONESS HOSPITAL

THE many friends of the New England Deaconess Hospital will be pleased to know that the roof of the east wing of the Hospital is finished. The work so far has progressed very favorably. By the first of next year we shall be in need of linen furnishings. God surely is working in the hearts of His people influencing them to help this noble cause, as is shown by the numerous inquiries regarding our needs. Even a small society in Vermont has caught the spirit and writes asking what it can do to help. From our most hospitable church, St. Mark's, Brookline, we received a notification that the Ladies' Society will furnish a room, and are considering supplying the trays and china for the same. The Malden Centre Church society, which is always ready to help in any good work, are making some linen articles. Others have commenced to help in various ways.

It must, indeed, be a small society that cannot furnish a half-dozen sheets, which would be as gratefully received as a larger number from a large society. Many Ladies' Societies, in making plans for the winter's work, will, I know, remember to do something for their own Hospital, where the poor are cared for as tenderly as the patients who can pay the full prices; for no one except the superintendent knows who are free or who are paying patients.

It will be necessary to have 500 each of sheets, pillow slips, and hand towels; 300 each of bath towels, napkins and tray cloths; 125 single blankets, 130 dimity spreads, 126 mattress covers, and 100 rubber sheets. All of these must, of course, be of certain quality and size. Any one desiring information in regard to the same can obtain it from

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